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"LIBERTY, HOLINESS, LOVE."

RUFUS A. JOHNSON, EDITOR. BOSTON, SATURDAY, MAY 23, 1840. NO. 1025.---VOL. XIX.—NO. 21.

RELIGIOUS MISCELLANY.

For the Register and Observer.

Mr Editor,—In the South Congregational Society in Lowell there is a 'Parish Association,' composed of annual subscribers of one dollar each, and formed for the purpose of sustaining a Library, supporting the Sunday School, and aiding the Poor. These three objects are given in charge each to a standing Committee who make an annual Report. Other subjects of a general interest are assigned to special committees, from whom also we have three Reports a year; so that once in every two months we are favored with a Report, which is usually followed by an interesting discussion. These Reports have been drawn up with a good deal of care, and have presented much valuable matter on many important subjects. The religious wants of the West, the observance of the Sabbath, the progress of Liberal Christianity, the position and duties of our denomination, are some of the topics that have engaged attention. The last Report we received was on the Sunday School. It is submitted to you for publication in the Register. It was listened to with great satisfaction by those to whom it was read and will be interesting, without doubt, to your readers. H. A. M.

REPORT.

The Committee on the Sabbath School, beg leave to submit, as a Report, in pursuance of the established usage of this Association, some suggestions on the subject committed to them.

The Sabbath School we consider to be a permanent institution of our New England Society, and an essential part of public instruction. The free school system, as existing among us, needs this adjunct to make it, we will not say perfect, put to make it entire. Without it a most important element is wanting; this need has created the Sabbath School and made it what is.

We propose to make some remarks on the *origin*, the *object*, and the true *position* of our Sabbath Schools.

In speaking of the origin of the institution, we shall not go into the history and date of the first Sunday School, nor dilate upon the immortal name of its founder. These facts, though interesting in themselves, are not pertinent to our particular purpose. We go not to the *date* but to the *principle* of its origin. We ask not whether it be a native of New England or an exotic. *Our* Sunday School is, in the aspect in which it appears among us, native. Its growth is spontaneous, its shape and dimensions are just such as the place it fills gives it. It finds a vacuum and is gradually shaping itself to fill it.

Every system of education is defective in a most essential part which does not embrace religious instruction. This is no new position. It is confirmed by the theory and practice of all nations, ages and religions. The Sabbath School in providing for this, is only the revival of a practice temporarily fallen into disuse and by the operation of obvious and well known causes. It may not be disagreeable to some of its friends, who love to believe that every thing good belongs to the '*movement spirit of the age*,' and that the world of to-day is in advance of the old world by all of good which now exists, to be told that we have been in the back ground, and that our lagging age is, in this institution, only coming up with the ages before us. But others will see in this circumstance a firm pledge of its success, and cease to hold it in that distrust which justly attaches itself to every institution not proved by the sanction of experience. Divesting it of its peculiar form, it is neither more nor less than a system of religious instruction adapted to our free school system and our religious toleration.

The jealousy of sects in this country has been carried to the extreme that in the public schools almost all religious instruction has been proscribed. Every man bearing his share in their support, claims a right to interfere in their management. We thus present the new spectacle of a people holding general education in the highest estimation, but omitting to make the principles of our religion a part of that education. Among all nations sufficiently civilized to have a religious faith, it is a settled practice to teach that faith to the young among the earliest lessons. The priest of the Jews was also a schoolmaster. The Druids, in all matters of education, stood in the place of a parent. The household gods of the Greeks and Romans were intended to assist the inculcation of the national religion, by presenting always to the eye of the rising family the symbols of the household faith. The faith of the prophet of Mecca was propagated by the sword, but it would have expired with a generation or two, but for the system of education which began with the opening mind of childhood and blended the religious faith with the elements of science, philosophy and the economy of life.

It has been no less the policy of Christendom. By it the Catholic Church maintained its thousand years' ascendency. The Church of England followed, in this, its venerable mother. The Puritans, dissenting from that Church in so many of its customs, had the wisdom to retain this, and our ancestors brought it with them to this new home which they planted in the wilderness. Their wisdom in providing for the education of every individual of their posterity has been the theme of much commendation, but it has not so often been noted that the first and principal object which they had in view was religious instruction. The language of all the old statutes proves this. They provide for the establishment of schools for instruction *in knowledge*, and instruction in *righteousness*!—And the reason given for the support of schools for the study of the ancient languages, is that they might read the Scriptures in the original tongue. The Schoolmaster was always a church member, the bible was the most important school book, the catechism was the invariable Saturday's lesson, and each day was opened and closed with an appeal to the Throne of Grace. The towns were laid off and made municipal corporations, rather as parishes than for what are now deemed especially town duties and objects. The parochial character predominated, and the care of schools devolved on them as parishes rather than as towns. Thus, like the Churches of England and Rome, our ancesters placed education in the hands of the Church, and under the peculiar guardianship of the ministers of religion. The pastor was the Episcopal bishop of the schools.

In the process of time, the progress of dissent from the general religious belief required and effected the separation of the town and parish. Different sects organized their respective churches in the same town, but while differing in their religious sentiments, they all retained the same interest in the schools. Hence in this general division, the support of the schools devolved on the municipal, instead of the parochial Corporation. They originally belonged to the spiritual department, they now became laity. From religious they became civil establishments. The institution of the New England public schools for the instruction of all the people, has been called a new fact in the progress of society. It was not more new than this divorce of Education from the parish, or any church establishment.

It soon came to be a settled maxim that the school master must be perfectly and strictly impartial in matters of religion, which is not very far from his having no religion at all. He must exert no influence on his pupils on any point even remotely connected with those principles which were in difference between the sects, and sectarian jealousy went to an extent to make those points cover almost the entire subject of religion, and left little or nothing uninterdicted. Such is essentially the condition of the schools at this day.

This state of change was inevitable. It was the natural result of the toleration and equality of all sects, and the acknowledged right to the benefits of the public schools on equal grounds. The parent chose to retain to himself or to those whom he might appoint, the religious bias of his child, and that, without renouncing his equal share in the benefits of the public schools. While we respect therefore the principle out of which grew the exclusion of religious instruction, we cannot the less be sensible of its loss in the system of education. If that exclusion is not to be compensated by some other institution it might be deemed an open question at least, whether we have gained by a dissent from an established church, and her many precious adjuncts in religious instruction.

The Sabbath school in our day is that compensation, effective even in its present condition, and affording promise of a most beneficial institution, of which it may be considered the germ. It stands between the public school and the family altar, the crowning grace of the former and the handmaid of the latter. It occupies that intermediate ground which the spirit of the age separates from the one, and want of means and opportunity denies to the other.

Of all faiths that of the protestant Christian most requires such instruction. Other systems are kept and preserved by blind authority, by superstitious rites and by ignorance. But the protestant Christian looks to the same evidence, the same modes of judging, comparing and investigating truth in matters of religion which he uses in the business of life. He requires every man to read the scriptures himself, and be his own interpreter. His faith rests on history, and to read it intelligently requires a knowledge of the geography, the domestic condition, the language and the institutions of a distant age and country. His faith appeals to a cultivated understanding, and a mind trained to correct modes of reasoning. Its sacred light may be dimmed by early prejudice. It shines fast by the false lights of superstition and fanaticism, and requires the aid of correct taste and right bias to discriminate it from those baleful glares. It is not too much to say, that no people can continue to be a religious people where religious instruction does not in some way make a part of the general education.

To supply this defect the Sabbath school has arisen, as the only mode which presents itself to the present age. It obviates all the objections of sectarian jealousy. By its connexion with a religious society holding to essentially the same faith the children are instructed agreeably to the sentiments of the parent, and those points of doctrine which are most in dispute being no part or a very small part of the instruction given in the school, it yet removes the fear of the inculcation of dangerous error.

That the mind may be perverted from its freedom of thought by the trammels of education none will deny. But that danger is far less than the opposite extreme. He who is educated to the firm and intelligent belief of an erroneous opinion, is nearer the truth than he who is left in a state of mental inactivity and indifference. A specious theory has extensively obtained, that general intelligence and a mind trained to reason on other subjects are the best preparation for forming correct religious opinions, and that a state of exact impartiality, till mature age and life, is the proper method of training youth on these subjects.

But the fallacy of the argument consists in mistaking the nature of religion. It is a sentiment planted in the nature of man, and active to good or evil, to our happiness or misery. It is capable, like all the moral and intellectual faculties, of being trained and developed, or perverted and suppressed. The electrical element in physical nature, affords its best emblem; for as this lies spread invisibly and impalpably over all nature, now flashing forth in the beautiful lights of the north, anon streaming in the soft heat lightning, here vivifying and sustaining the animal and vegetable world, and there playing over the cloud and world of waters; but gathered in a battery, melts and destroys all solids, or concentrated in clouds, shakes the earth and bears death and conflagration in its timeless flash. So religion may warm, vivify and enliven the soul, make the highest happiness and sustain the holiest affections; but in its perversion the same element of our nature which is the basis of true religion breaks forth in moral thunders and earthquakes fraught with disaster to nations and blighting the affections of the mind. It lies, more or less spread over every heart, it springs up with the earliest impulses of the opening passions, and in the first dawn of the intellect, and presses its importunate inquiries into the mysteries of our being. Who does not remember its obstinate questionings—Whence is this being? Where am I? and whither bound?

'When coldness wraps this suffering clay,
Ah whither strays the immortal mind?'

They follow us in youth and cease not with maturity or age. They exercise a daily influence on the mind, heart and character. With right directions they preserve the balance of the moral and intellectual powers. With wrong they make our misery and introduce vice; or with neglect, and undeveloped, the soul has lost its natural light. No ray, but rather darkness visible pervades the whole moral being. The neglect of this principle, therefore, till the maturity of the mind, is like the neglect of a disease which grows with our growth, till it becomes too strong for control or care. It is like suffering the weeds to grow till the tender corn is choked, or eradicated in their attempt to pull them up.

If the religious sentiment be weak and suffered to remain so, what guaranty can we have that it can, in mature life, be awakened into activity. Where are the holy aspirations—where are the sweet associations in which it may take root and grow? Where in the midst of active cares, or in the retirement of age, will be those rooted feelings which often spring up and grow from seeds sown in childhood? The celebrated John Randolph bore testimony in his latest age to the influence of his mother's voice, teaching him to say 'Our Father who art in Heaven,' as the spring and fountain head of his religious and moral principles, which all the cares of a long public life could not eradicate.

The origin and object of the Sabbath school being such as we have considered them, we are at once led to infer its true position, viz: a system of public religious instruction for children and youth, co-extensive with the public Common School, and making a part of the system of universal education.

As such it claims a more general attention than it has yet received. While the public mind is fixed intently and universally on the public common school, how few comparatively have cared for the Sabbath School. In how crude and unformed a shape it now appears—its extent is partial, embracing but a mere fraction of those who need it. The attendance upon it is irregular, governed too often by the caprice of childhood, without any authoritative restraint in the teacher, or care of the parent. How seldom has it the requisite apparatus of books, means and appliances for success! Yet as a part of that system which makes the boast and glory of our country, is not its form, constitution and successful and permanent establishment worthy the care and attention of the wisest men, and truest philanthropists in the land? What form it will take, what means can be adopted to diffuse its benefits to all the people, is a problem to be worked out by time.

Our religious system being wholly upon the voluntary principle, the Sabbath school is necessarily on the same principle. Its instructors are volunteers, their services gratuitous, and alas, too often on the part of the parent at least, thankless. It is a common remark that we habitually care very little for what costs us nothing, and one is more likely to be thanked, besides being well paid, than thanked for what he gives without pay. The case before us is no exception. Parents who are careful and watchful over the management of those who teach their children arithmetic or the merely manual art of writing, take no note of the manner, capacity or fitness of those who are training the highest and holiest affections.—They *send* the child to the week day school—they *permit* it to attend the Sabbath school! They are strict in watch over the appointments of the school master, they leave to chance the selection of the Sabbath school teacher.

In the attention which I have given to this school, I have been in nothing more surprised than in this inattention of the parents. *A priori* I should expect to find fathers and mothers sitting weekly beside the teacher to smile upon and encourage his efforts and watch the child's progress. What an influence would this give, what an impulse at once to the teacher and taught.

How different the fact! How many parents of wealth, and, in general, by no means careless of their children's education, permit their children to stray into the Sabbath school, and know not and notice not the efforts, the toils, the sacrifices, the anxious, though happy labors of some perhaps indigent female, spending the best energies of her heart and mind to train their tender hearts to virtue and religion! With what feelings a parent can permit such labors to go unthanked and unpaid, I am unable to conceive.

There are doubtless advantages too precious to be overlooked in this free system. The influence is more powerful, more holy, and on every account better. It is a commerce between the teacher and the pupil, of love and charity, that charity which eminently blesseth him who gives, and him who receives. It has a character of benevolence which will be felt by the youngest child, long before it could understand the cause of it. No one probably who enters heart and soul in the work would exchange the delight which springs from this free charity for any other reward.

But these obvious considerations do not alter the obligation of the parent. Without offering a pecuniary reward, he might in many ways do his part. He might supply every requisite expense for books, apparatus and appliances of comfort and convenience for instruction. He might second the efforts of the teacher by evincing his interest in his labors, by assisting him to encourage and quicken the child's attention. They can know the teacher and sympathize with him. Let the question be asked considerately with what feelings a parent should regard those who love and are beloved of their children, and who labor for their highest good, without fee or reward, and it will not be long unanswered in the parental heart. The question, what reward can be offered in return, will be as easily answered, in a manner not to wound the most generous and sensitive mind.

Among the methods adopted for the support of Sabbath schools, perhaps no better has been yet devised than that which we have put in practice. The formation of an association, aside from the church, or congregation, having the subject in charge, among the foremost of its objects, supplying the means and funds, taking an active supervision and appointing active, capable and faithful superintendents, has secured a degree of perfection seldom yet exceeded. That its extent and number of pupils has not equalled that of the congregation, that its attendance has not been as punctual as could be desired, (though perhaps in that respect exceeded by few other schools) is the fault of the system rather than of those who have had its direct supervision.

We forbear to suggest further in what way this institution may be made to conduce to its high purpose, and to fill the important place which it is designed to fill, trusting that time will unfold to the vision of those who are upon the watchtowers, the most effectual methods to bring order out of this present confusion, harmony out of this discord, and reduce this institution to a practically perfect system.

Jan. 5th, 1840.

THE HEART'S MYSTERY.

O! who shall say he knows the folds
Which veil another's inmost heart,
The hopes, thoughts, wishes which it holds,
In which he never bore a part?
That hidden world eye cannot see,—
O! who shall pierce its mystery?

Presumptuous aim! that shrouded soul,
Unmarked by every human gaze,
Is open but to His control
Who traces every secret maze?
It is not thine to bound its faith,
Or say what feelings swell beneath?

There may be hope, as pure, as bright
As ever sought eternity,—
There may be light—clear heavenly light,
Where all seems cold and dark to thee;
And where thy spirit mourns the dust,
There may be trust—delightful trust.

Go—bend to God, and leave to Him
The mystery of thy brother's heart,
Nor vainly think his faith is dim,
Because in thine it hath no part;
He too is mortal, and like thee
Would soar to immortality.

And if in duty's hallowed sphere,
Like thee he meekly, humbly bends,
With hands unstained, and conscience clear
With life's temptation he contends;
O! leave him that unbroken rest,
The peace that shrines a virtuous breast.

And if his thoughts and hopes should err,
Still view him with a gentle eye,
Remembering doubt, and change, and fear
Are woven in man's destiny;
And when these clouds are past away,
That truth shall dawn with opening day!

[From the Cabinet.]

THE LAST PRAYER.

One afternoon in 18—, several carriages were seen gathering around an elegant mansion in the town of P———, A clergyman and several physicians were assembled in a darkened chamber around the accomplished Mrs L. The anxious countenances, the light tread, the half suppressed breathing of the attendants, the solemn stillness that pervaded the whole group, told too plainly their fearful apprehensions that the disease of Mrs L. would baffle all human skill and prove fatal to the sufferer. She had been suddenly arrested in vigor of womanhood and the full flow of health, by disease that had locked up all her senses in a lethargic stupor, and the assiduous efforts of sypathizing friends could not arouse her. The loss of such a friend under any circumstances could not but be severely felt; but the affliction would seem greatly increased, were she to pass into the world of spirits, without any communication with those who might still linger behind. For several years she had been an ornament to the church; and her friends earnestly desired to know whether her religion proved an unfailing support, when passing through the valley of the shadow of death; and when in the course of his prayer the clergyman entreated the Lord that her consciousness and power of speech might, if consistent with the divine will, be restored, most earnestly did every heart join in the request.

When all the means which affection and professional sagacity could suggest had been tried in vain, her little son, who had just learned to articulate a few words, was accidentally brought into the room. With mingled fear and wonder he gazed upon his mother, and upon the attendants, watching in silence the issue of the disease, 'Ma-ma, ma-ma,' exclaimed the little prattler after a few moments silence. Those words effected, as if by some mysterious power, what other appliances had failed to accomplish; the mother opened her eyes, and slowly stretching out her hand beckoned to her son. He was placed in her arms; in a low voice, she commended her offspring to God and prayed that he might meet her in heaven. That was her last prayer; in a few hours that son was motherless.

The scene now changes.—We pass over an interval of twenty years and find that son in College. The noble and commanding form of William L., his urbanity of manners, and diligence in study, soon won him the esteem of both faculty and students. During the first year he held a high rank in his class and gave promise of eminent usefulness. But College life puts a young man's principles to a severe test. It is a state of exposure and trial in which youth is not safe without devoted piety, a security which William L., did not possess. He formed unfortunate connexions with several idle students, the effects of which were soon apparent in his recitations. He was admonished of his danger, but seemed as if spell bound by some fascination from which he could not escape. It has justly been said that idleness is the parent of many vices; so it proved in the present instance. Idleness led on to dissipation; and after repeated admonition and fruitless efforts to reclaim him, William L., was expelled from College as a drunkard! Small indeed did the probability seem that his mother's prayer would be answered.

William returned to his home. The report of his expulsion from College, and the cause of it, blasted the high raised expectations of his friends, and sounded in their ears like the knell of all his prospects and hopes. Still they endeavored to throw around him such influences and associations as would restore his self-respect; and with all the eloquence of pure affection, they besought him to abandon at once and forever the intoxicating bowl. Their earnest entreaties led him to moderate, in some degree his excesses, but produced no radical reformation; and his friends, wearied with unavailing efforts, were beginning to conclude that they must give up his case as hopeless.

One dark and cloudy evening William was sitting alone in his chamber, musing upon the great change that had within a few years come over his prospects, when his uncle entered the room, and proposed a walk. William put on his hat and accompanied him. Whether by accident or design, they walked in the direction of a graveyard and soon found themselves by the grave of Mrs L. The white tomb stones around, scarcely visible in the darkness, read a silent but impressive lesson on the frailty of man. As they were leaning on the grave stone of Mrs L. the uncle gave William a description of her character and of the circumstances attending her death, particularly her dying prayer that he might meet her in heaven; 'and now said he, taking William by the hand, 'will you meet her in heaven, or will you die a drunkard?' William burst into tears and sank down upon his mother's grave, overwhelmed with emotion. The darkness without was but a faint emblem of the darkness and horror within. Guilt, remorse, shame stung him to an intensity of anguish such as he had never known before. His life passed in rapid review: talents wasted—time mis-spent—reputation blasted—hope crushed—the hearts of friends bleeding over his degradation—a mother's last fond desire unheeded—her last prayer unanswered—these and kindred reflections came crowding upon his thoughts, and death itself seemed preferable to his degradation and wretchedness. He retired to his chamber and to a sleepless pillow. The next morning when the family gathered around the breakfast table, they found on it a temperance pledge drawn up in strictest form and signed by William L. From that time may be dated not only a reformation of external character, but also as is believed, an internal and spiritual renovation of the heart.

He now resolved to resume his studies and prepare for some useful station; but before he could put his purposes in execution he was seized with a fever which left no hope of his recovery. He bore his protracted illness without a murmur, and seemed desirous of recovery only that he might counteract in some degree the evil he had already done. On one occasion when his father told him the physician had recommended a litle wine, he said, 'father, if you insist upon it I will take the wine, though I should prefer not to do it. I must die, and let me die without being polluted by what has well nigh brought my ruin.' His request was granted. A few days after, a long and silent procession was seen moving to the church yard preceded by the mortal remains of William L. His body slumbers by the side of his sainted mother; but where is the spirit? We believe the mother's last prayer was answered, and that her son has gone *to meet her in heaven*.

A SWARM OF BE(E)S.

Alphabetically arranged—with Scripture Proofs.

Be Active. Always abounding in the work of the Lord. 1 Cor. xv. 58.
Be Believing. Be not faithless, but believing. John xx. 27.
Be Contented. Be contented with such things as ye have. Hebrews xiii. 5.
Be Decided. Ye cannot serve God and Mammon. Matthew vi. 24.—Therefore choose you this day whom you will serve. Joshua xxiv. 15.
Be Earnest. Covet earnestly the best gifts. 1 Cor. xii. 31.
Be Forgiving. Forgive, and ye shall be forgiven. Luke vi. 37.
Be Generous. Freely ye have received, freely give. Matt. x. 8.
Be Humble. He that humbleth himself shall be exalted. Luke xviii. 14.
Be Innocent. I will wash my hands in innocency. Psalms xxvi. 6.
Be Just. There shall be no evil happen to the just. Prov. xii. 24.
Be Kind. Be ye kind one to another. Eph. iv. 32.
Be loving. Abound in love one towards another. 1 Thess. iii. 12.
Be Merciful. Be therefore merciful. Luke vi. 36.
Be Neighborly. Let every one of us please his neighbor. Rom. xv. 2.
Be Obedient. Obey those that have rule over you. Heb. xiii. 17.
Be Prayerful. Pray without ceasing. 1 Thess. v. 17.
Be quiet. Study to be quiet. 1 Thess. iv. 11.
Be Resigned. It is the Lord, let him do what seemeth to him good. 1 Samuel iii. 18.
Be Sincere. Serve him (the Lord) in sincerity and in truth. Joshua xxiv. 14.
Be Temperate. Temperate in all things. 1 Cor. ix. 25.
Be Useful. Why stand ye all the day idle? Matt. xx. 6.
Be Virtuous. Add to your faith virtue. 2 Peter i. 5.
Be Watchful. Blessed is he that watcheth. Rev. xvi. 15.
Be 'Xemplary. In all things showing thyself a pattern of good works. Tit. ii. 7.
Be Yoke bearing. Take my yoke upon you.
Be Zealous.

ON THE TEMPORAL ADVANTAGES RESULTING FROM CHRISTIANITY.

Infidelity has often asked, with a contemptuous sneer, 'What good has Christianity done?' To this question, the most satisfactory and triumphant reply, is an appeal to a multitude of well attested and delightful facts. In the manners and habits of every people among whom it has been introduced, Christianity has operated, silently but effectually, salutary reforms. It has elevated the national character, and imparted a charm to the endearments of domestic life. It has mitigated the horrors of war, and enhanced the value of the blessings of peace. It has led to the framing of more equitable laws, and the administration of government under milder and more paternal forms. It has given protection to the person, security to property, direction and impulse to activity, and incentives to honorable enterprise. It has civilized the savage; converted wandering hordes into well-regulated communities; substituted order for confusion, industry for sloth, honesty for rapine, and sobriety for intemperance.

If you would like but a faint conception of the external advantages which we owe to Christianity, read the first chapter of Paul's Epistle to the Romans, and remember, that it does not contain a description of untutored barbarians, or of a people whom sin had pre-eminently degraded and defiled. No: the representation is that of the two most celebrated nations of antiquity—of the Greeks and Romans, so renowned for their wisdom in legislation, their attainments in polite literature, their progress in science and refinement. What a picture of man! Yet, that the coloring, deeply shaded though it be, is not too dark; that the delineation, hideous as are the features with which it paints those boasted specimens of our nature, is not overcharged; that the portrait is a true likeness, an exact resemblance, drawn from the life—we learn from various authentic sources of information. At the exhibition of such moral deformity, the heart sickens, humanity blushes, piety weeps in sorrow and disgust.

That, among modern Pagans, the state of society presents an aspect no less revolting, is confirmed by innumerable proofs. Practices the most iniquitous, institutions the most debasing, obtain the sanction of law and religion; are defended by the authority of the magistrate, and supported by the influence of the priesthood. Vice is often elevated to the rank of virtue; prostitution is, not seldom, patronized by public opinion, and respected as a sacred rite; and, among other 'abominable idolatries,' is, in some instances, the worship of the very personification of moral evil. By the general treatment, too, of the destitute and the dying, every humane feeling is outraged. Indeed, among those whose 'tender mercies are cruel,' and who are emphatically described as 'hating one another,' it were vain to look for the exemplification of that 'charity' which 'is kind.' Hence, the following statement of a missionary, resident in India, though it cannot fail to shock, need not excite surprise:—'I have found the path way stopped up by sick and wounded people, perishing with hunger, and that in a populous neighborhood, where numbers past by, some singing, others talking, but none showing mercy, as though they were dying weeds, not dying men.'

With a state so deplorable, contrast the outward and happy changes which Christianity has produced. Of the ameliorations in the social condition, consequent on its progress, it would be difficult to compute the number, or estimate the importance. Wherever it is unknown, there are 'the dark places of the earth, full of the habitations of cruelty;' at its appearance, the darkness flies away, 'iniquity hides its head,' the face of nature assumes a new and more inviting aspect. It has raised the standard of morals; imposed restraints on the corrupt propensities of many, who were strangers to its sanctifying power; and prevented crimes which should otherwise have been committed without compunction or shame. It has erected asylums for the reception of the blind, the diseased, the destitute—of deserted infancy, infirm age, and penitent depravity. It has prompted to the devising of plans for the more general advancement of intellectual culture and illumination—the instruction of the ignorant, the education of the poor, the diffusion of entertaining and useful knowledge among all orders. It has vindicated the rights of woman; lifted her from the state of degradation to which heathenism had oppressed her; restored her to the rank she was designed to occupy in the scale of rational existence; assigned to her her natural position, and just consequence, in society; and honored her as the equal and the companion of man, instead of being treated as his inferior and slave. Under its benign influence, usages, as barbarous as they were prevalent, have been abolished; and the various arts which embellish with their improvements, and sweeten with their comforts, are encouraged and promoted.

The mention of such avantages is surely fitted to silence the malignant cavils of infidelity, and make the hardened scoffer blush to put the question, 'What good has Christianity done?' Its utility, even in a temporal view, is incalculable. Everywhere, civilization, order and comfort have followed in its course. It has proved itself favorable to the developement of the mind, the dissemination of intelligence, and the exercise of a spirit of sober, yet enlightened and independent inquiry. A history of its progress would illustrate and establish the fact,

that Christianity, like its Divine Author, is the friend of man—the redresser of his grievances, the asserter of his rights, the guardian of his liberties. It frowns upon injustice and oppression—pities and relieves the injured and the oppressed. Accompanied with the blessing of heaven, it has 'delivered the needy when he cried; the poor also, and him that had no helper; it has redeemed their souls from deceit and violence.'

In the atmosphere which Christianity creates and diffuses—an atmosphere of love and good will, slave-dealing cannot exist. To the abettors of that monstrous system of cupidity and cruelty, this was well known; and hence their hatred of the light, and their efforts to exclude it, 'lest their deeds should be made manifest.' Under its benevolent dominion, female infanticide, and the immolation of wives at the death of their husbands, have no toleration; are condemned and proscribed alike by its letter and its spirit. How fearful, how almost incredible must have been the annual waste of human life, throughout the heathen world, caused by these two practices alone! It has been ascertained that, in British India, during a single year, upwards of thirty thousand widows expired on the funeral piles of their deceased husbands; while, within the same period, in the city of Pekin, though containing but an insignificant fraction of the vast population of the Chinese empire, more than nine thousand infants perished. It has been affirmed, too, on testimony above suspicion, that among the islanders in the South Seas, it is not uncommon for a mother to be the murderer of five, seven, or even nine of her own tender offspring. One chief, after his conversion to the Christian faith, made a gratuitous confession, in agony and tears, before a numerous assembly, that he had ordered the destruction of nineteen helpless innocents, to whom he had borne the relation of a father. We ask, then, is not that religion an invaluable blessing, which, in proportion as it prevails, puts an end to enormities so appalling; enormities that can hardly fail to excite a thrill of horror in the most apathetic bosom; enormities, by which the liveliest sensibilities of the maternal heart are extinguished, the strongest parental ties are so rudely violated and broken; enormities, which have been the disgrace and the curse both of ancient and modern Pagans? Yes! 'more precious than thousands of gold and silver,' is that heavenly system of instruction which, by the force of its truths, and its appeals to the conscience, can stop the acting of such bloody tragedies. Already, it has, in some measure, rolled away this foul reproach from our nature. Shame, then, to those who, aware of the fact, have the effrontery to ask, 'What good has Christianity done?' It promises, as it spreads, entirely to abolish the horrid barbarity—effectually to remove so gross an outrage, to obliterate for ever so deep a stain on humanity. 'Blessed are the people that know the joyful sound.'

Let Christianity be propagated and embraced; let its doctrines be believed, and its precepts obeyed—and the pleasing effect will, ere long, be visible on the face of the moral world. Its unsightly appearance will be exchanged for features fitted to attract and charm the beholder: even its most rugged and dismal scenes will exhibit a transformation lovelier than that presented by the fairest spots in nature, which, from arid wastes, or barren wilds, overrun with thorns and briers, have been converted, by the skill and industry of the husbandman into fields clothed in verdure, adorned with beauty, and yielding abundant produce. Were the pacific and harmonizing principles of the Gospel imbibed and acted on, wars should cease; the reign of discord terminate; misrule, with its attendant evils, no more disturb the tranquil enjoyment of equal immunities and privileges; and men, instead of 'living in malice and envy,' governed by unfeeling selfishness, and invading each other's rights, reciprocally cherish fraternal regard, interchange the offices of kindness, and cultivate the virtues that conduce alike to personal comfort, mutual happiness, and the stability and welfare of society. Say not that this is the dream of enthusiasm, a mere picture of the imagination. No; future generations shall find it a blessed reality. We are warranted to anticipate a period, for 'the spirit of prophecy' has foretold it, when peace shall establish its empire over the earth; when civil commotions shall be unknown; when, to the operations of the malevolent affections, shall succeed the practice of justice and mercy; when the dwellings of contention and cruelty shall be turned into abodes of harmony and love. Auspicious day! when 'the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them; when they shall not hurt or destroy in all God's holy mountain!' This glorious day, of which the nations begin to enjoy the early dawn, shall arrive in all its brightness, when 'the knowledge of the Lord shall cover the earth, as the waters cover the sea.'—*Edinburgh Secession Magazine.*

For the Register and Observer.

REASON IN RELIGION.

It is a very common thing, when the doctrine of the triune nature of the Godhead and other incomprehensible articles of faith are objected to on the ground that reason revolts at them, to have your objections disposed of by the suggestion of how much there is in nature that is incomprehensible which we nevertheless believe. 'Who can explain,' for instance, they will ask, 'the connection of the soul with the body, and yet who disputes it?' In such a spirit, I heard an Orthodox clergyman a few Sundays since speak thus 'He who cannot explain the mystery of a blade of grass, must receive all that he finds in God's word, however incomprehensible, as simple truth.' On repeating this to a friend he made the following pithy remark: 'Then because we cannot understand *every thing*, we must believe *any thing*!'

N. P.

For the Register and Observer.

In speaking of the book of Jasher, lately translated into English and published, some one has justly observed that it contains some chronological errors. The character of the book is similar to that of Enoch, published a few years ago; and to the apocryphal books, contained in some editions of the Bible. These books were written by good men, but not inspired; and while they serve to elucidate sacred history, are of no just authority among Christians. As to the book of Jasher, it was probably written, or a large part of it, sometime before the Christian era; though not very near the time the events occurred which are recorded in it. And no doubt additions have been made to it by writers of later times. But I do not propose to offer a criticism, as to the precise authority or genuineness of this book. I refer to it merely to notice the remark of a writer, who has spoken of its authority, and also of its supposed errors in chronology. He says Jasher makes Abraham contemporary with Noah about fifty years, which he pronounces an error. Perhaps not. Let us look into Genesis, chapter xi; and we may find reason to believe that statement not an error.

Noah lived 350 years after the deluge: and according to Moses, Abraham was born 292 years after that catastrophe.

Arphaxad a son of Shem, was born two years after the flood—	2
Selah was born when Arphaxad was	35
Eber or Heber was born when Selah was	30
Heber had a son Peleg when he was	34
Peleg had a son Reu when he was	30
When his son Serug was born, Reu was	32
At 30 years Serug had a son Nahor	30
Terah was born to Nahor when he was	29
Terah was 70 years old when he had Abraham	70
	292

From this it appears that Abraham was born fifty seven years before the death of Noah. This has not, indeed, been generally considered or noticed. But if Moses is correct in his dates as to the ages of the patriarchs, when they had children, it must be admitted. One objection, however, occurs. Luke says Cainan was son of Arphaxad; and Selah a son of Cainan. If this is correct, about 30 years must be added to the above; which would place the birth of Abraham in the year 322 after the flood, and allow him only 30 years with Noah. Luke is generally supposed to be correct; and that the copyist of Moses has omitted the name of Cainan. There is also another conjecture favorable to a longer period in which Noah and Abraham were contemporary. Terah is said to be 70 when his son Abraham was born. But some suppose 70 should be 30. Numbers were often expressed by letters, or other marks which might possibly occasion a mistake in the date. The celebrated passage, in Rev. xiii. 18, 'and his number shall be six hundred threescore and six,' is expressed in the Greek, not in words, but in three letters; one standing for 600, one for 60, and one for 6. But some ancient copies read 616; or the numeral letters used express 616 and not 666. And an error of a single letter or mark is not strange, unless we suppose a miracle wrought to prevent all mistakes in a copyist. Here, it may be merely observed, that this knotty and puzzling sentence, probably means a name or a title, and not a period of time. There are three Greek letters which our translators have given in English to be 'six hundred three score and six.' If we look at the preceding verses, it will be evident, that the number of the Beast is the same as the mark of the Beast, or his name, or the number of his name. Now this has nothing to do with a period of time, be it 666, or 616. The Beast was to be known or discovered by his name, or his title; and that mark, badge, or name his followers were to take. See Rev. xx. 4.

The Greek letters then, which are supposed to stand for 666, a period of time, rather indicate the character or name of the Beast spoken of. They are a part of the name, after the manner of hieroglyphic writings of the time—of which many examples have come down to us, or the initials of a name applied to the Beast, or which he and his followers assumed. I say not now what I suppose that name to be. 'But this is a digression.'

I might have added, when speaking of Abraham, that Shem survived him; and was probably the Priest and King of Salem. B.

For the Register and Observer.

Mr Editor,—I have lately perused, the second time, with much pleasure and interest, the biography of Dr Mayhew by Alden Bradford, Esq. Dr Mayhew was pastor of the West Church, in this city, and died, 8 July, 1766, aged 46. In the opinion of the late President Adams and other eminent judges, he ranked among the first of his day, as a theologian and politician. He was truly an independent inquirer after truth, and is entitled to great merit for the boldness and success, with which he opposed the errors and prejudices of his times. I mean not to flatter the writer; but the work certainly evinces industry and research. There is a brief review of the Doctor's principal publications; and I consider it a high recommendation, that his opinions are principally expressed in copious extracts from his own writings.

But the volume is not confined to the character and writings of Dr Mayhew. Most of the distinguished men of his time, both of the clergy and laity are noticed; and their peculiar traits and their publications and services are justly, though briefly stated.

But a small edition, it is understood, was published. Whoever wishes for a just view of the learning, of the theological and political controversies of the period immediately preceding the American Revolution will be gratified with the perusal of the volume. He may perceive, in bold relief, the connexion of learning and religion; and may find much to satisfy him, that reason is not opposed to revelation.

SENEX.

For the Register and Observer.

INTELLECTUAL PAPER-HANGINGS.

A writer in the London Penny Magazine recommends the adoption of the practice which obtains in most Eastern countries of ornamenting the walls and doors of apartments with pious and moral sentiments from the Koran or the writings of the principal oriental poets and philosophers. We cannot think, says the writer, that an elegant design on the walls of an apartment can lose any thing of its beauty by conveying to the spectator some thought or virtuous admonition, couched in the language of Shakspeare or Milton. We believe,' he continues, 'we shall not be left solitary in our opinion that a concise sentence accidentally impressed on the mind will often produce more effect, by starting a train of reflections ultimately leading to some good end, than pages upon pages of dispersed matter intended to produce the same result. An idle humor or the unprincipled thoughts of a vacant hour might be checked by such a hand-writing on the wall; while the advice of a Franklin or the satire of a Pope might serve to fix some wavering resolution or turn aside some vicious pursuit. A very beautiful design is presented in a wood cut, showing the plan on which the writer would have his ideas carried into effect. Tablets or cartouches to receive the inscriptions surmounted by ornamental border-work, are very tastefully arranged in the pattern given. In the German cantons of Switzerland and in many parts we believe of Germany, it is the custom to place inscriptions containing some moral precept on the exterior of the houses, and doubtless with good effect. Whether the proposition of the writer in the Penny Magazine will take or not, it is a satisfaction to note it as one example of that thoughtfulness for the cause of moral and intellectual advancement which animates so many minds in the parent country and which ought to animate many more than it does in the land of

FRANKLIN.

For the Register and Observer.

CEMETRIES. NO. II.

Many painful impressions of unmingled detriment are created by the present aspect of our burial places. They need to be displaced, that those of a softening and elevating kind may act. Our human imagination is offended by their frequent exposedness, unsightliness, or other discordant features. Some persons, in visiting a cemetery, are affected with a sentiment of depression by the prevalent forms of the monuments they contain, the horizontal tablet, and even the perpendicular stone, when square, finished at top with a low, semicircular outline. They cannot like the 'low monument,' preferred by Bryant, our poet of the grave. In such neighborhood the mind, animated with the ennobling thought of immortality, demands the aspiring. The architectural character, that suits a church, is claimed by the Christian burial place; the gothic portal, the pointed crown, in imitation of it, of the monumental stone. Why does not a Christian prefer the obelisk, to the eminently heathen sarcophagus of dim antiquity?

Emblems will ever be used, while man is an earthly being: those relating to death should be worthy of Christian light and hope. What a gratification is it, to see the apt figure, by which Paul instructed the imagination of the Corinthians revived by the religious Klopstock! In the monument he erected to his wife appeared two wheat sheaves surmounting a line from the 'Messiah,'

'Seed sown by God, to ripen for the day of harvest.'

Every tilled field presents this sacred illustration, but thoughtful men give it life. Schiller, in his Song of the Bell presents the same image to light up the sad interment of

The wife, the dear,
Alas, the faithful mother,
Torn from the husband's arms
The group of tender children.

Alas! of the house, the endeared hands
Are loosed forever,
For she dwells in the land of shades,
The tender mother of the household,
For her faithful rule fails,
Her cares wake no more.

To the dark lap of the sacred earth
* * * *

Trusts the sower his seed,
Hoping it will shoot up
In blessing, according to Heaven's counsel;
Yet more precious seed hide
We, weeping, in earth's lap
Hoping that out of the bier,
It shall bloom to a fairer lot.

Retzsch has introduced this consoling agricultural image twice into his living illustrations of the 'Song of the Bell.'

We would not only exalt and rectify monumental art, but combine still, soothing vegetable nature with the tomb, the green sod, the evergreen, the flower, meet chalice for the dew-drop that 'sparkles exhales' and ascends 'to Heaven.' The fragrant, flowering plant is to us a more finished emblem of the great human transition, than the popular and ancient illustration of the butterfly,

'from the root
Springs lighter the green stalk, from thence the leaver
More aery, last the bright consummate flower
Spirits odorous breathes.'

The short lived insect lies down in the dust with his bedimmed wings before our eyes, but the perfume of the flower floats upward,

—'that which sprung of earth is now
A portion of the glorious sky.'

Why should we introduce where the idea of change belongs not the fugacious annual, the delicate exotic, which, though naturally perennial is violently destroyed, bud and root, as well as flower and leaf, by the earliest frost? We do not love to see its stained, flaccid array. Time should come here only as a chemist, without his scythe. Let us leave even the hardy *foreign* plant to the lively parterre, of whose bare patches, and various hues we would not be reminded here; the sentiments, natural to the spot, do not harmonize with the novel, the brilliant, the *undomestic*. We would see only the cognate plant by the last home. The cedar of Lebanon would become only a Hebrew cemetery; and could the palm be acclimated its foreign foliage, beautiful in a garden, would be repellent in a cemetery.

We have a beautiful and copious list of native appropriate low as well as lofty evergreens; other suitable plants too, the panicled privet, the feathery fern, and the spiral neottia. The dim-leaved gnaphalium margaritoceum, in its delicate pearliness, which it is the custom in Wales to plant on graves, confers a more becoming grace, than the gaudy 'immortelles' of the same genus so prevalent in the cemetery of Pere la Chaise. These should grow where the dead lie; and after our burial places are skirted with trees, the lesser evergreens that gleam in our forests might establish their ancient relation of protector and protected at their feet. The rubus sempervirens, whose rich purple leaves smile upon us, amid cold and withered things, the nodding graceful pyrola, the beautiful andromeda, the smooth mitchella, the trailing arbutus, the fragrant linnæa, the elegant wreathing lycopadiums, might be gathered about the last homes of man, by the busy hands of the children of our schools, particularly our Sunday schools. From year to year they might convey to our cemeteries the congenial treasures of the woods and plains. What could be more harmonizing than such a custom? The young people of a town might unite to create this charm, and win the gratitude as well as benefit the hearts of all their neighbors; perhaps pluck a thorn from the dying pillow.

ESSEX.

For the Register and Observer.

Mr Editor,—I have looked with satisfaction upon the straight forward course pursued by the Register in the controversy which has grown out of Mr Norton's Discourse upon the latest forms of infidelity. I rejoice that I have not seen that temporizing spirit, which, with studied sophistry, attempts to reconcile what is irreconcilable, or like a certain insect, puts forth its feelers in every direction before it dares move. Such a spirit of subserviency to popular feeling, ill becomes the character of a Christian minister, or the editor of a religious paper. That men have a right to soar as far into the regions of speculation as they please, even beyond sun, moon, stars, and Him who created them, no one can deny; but when they have reached the utmost stretch of the imagination, they have no right to say, that others shall follow them, or accord to them the principles of sound philosophy, or Christian faith. That the denial of a God is a fundamental in the creed of the German rationalists and speculators, no one who has read their writings, or extracts therefrom, can deny; i. e. the God of the Christian, the God of the Bible, a Being who perceives, understands, wills and acts—to such a God the German philosophers and the disciples of their school give no place—and every one who, either in whole or in part, has drank in this system cannot fail to be affected thereby. If he believe with Spinoza, that 'every thing is God' in general, but no conscious intelligence in particular; or with Strauss, that God is an unconscious power which pervades all persons and all nature; or with Michalet, that 'God is the eternal movement, the universal principle manifesting itself in individual existence, and which has no objective existence but in these individuals which pass away again into the infinite';—no matter whether he adopts these, or similar speculations of his own brain, they cannot fail to sap the foundation of primitive Christianity; such as Peter preached on the day of Pentecost, 'Repent and be converted every one of you that your sins may be blotted out,' and introduce all the evils of practical unbelief. I revere and love the doctrines of Jesus Christ as taught by Unitarians, and its liberal inquiring spirit, and I should deplore, deeply deplore a division in their ranks, growing out of this panthentic system which is I fear so rife among us: but much as I love peace, I love the truths of God more; and I should deplore the fall of that man, whether editor or preacher, who will silently see the loveliest flowers which grow in the garden of Gospel truth, cropped by a rash hand and thrown carelessly away, or lend his aid even by his own silence to pluck the brightest stars from the diadem of Jesus. What is Unitarianism? I fear some regard it as a receptacle into which may be poured the froth and scum of all denominations, and that they are there to find protection and support, if they only believe in one God and are gilded with common morality:—that in this great receptacle the various grade of people, congregated together can select a man of such peculiar shade as they deem best,—here the true Christian may come and select one who will feed him with the bread of life; and here the popular assembly may select one who will declaim upon the dignity of the soul, and the perfectability of human nature; and here the fashionables may select one who will trouble them little with the doctrine of repentance or their own depravity and sinfulness,—here he who disbelieves in future accountability may find one who will instruct him that all will be happy whether wicked as a Nero or pious as a John; here the spiritual mystic may find one to confirm and lead him to believe that 'God is the eternal movement of the universal principle, manifesting itself in 'individual existence' and hence inflating his mind with the idea that he himself is God, 'the benevolence of God, the love of God, the immortality of God';—and here the disciple of Kneeland may find one a little more transcendental than his brethren, who will lead him into all the beauties of that reformation advocated by Robert Owen and Fanny Wright. But is this Unitarian Christianity? No—God forbid that it may ever become its outlines. But when I hear it said by Unitarians that this controversy, begun in the German Schools and imported here, has nothing to do with Unitarianism; when I know that some are inclined to frown upon our papers and periodicals because they attempt to expose the essential unbelief of the pantheistic system; when I learn that some Unitarian societies, and some Unitarian ministers are dispensing with the administration of the Lord's Supper and with prayer in their religious exercises on the Sabbath;—when a printed sermon, delivered before the theological school at Cambridge by the special request of the majority of the class, is read by A. Kneeland to his disciples, and pronounced to be a better exposition of truth than he can give; when some of those educated under the very droppings of our sanctuaries are leaving the ministry because they have more confidence in their own speculations than they have in the bible; when I hear Seneca and Socrates named as fellow-laborers and placed nearly on a level with Jesus Christ—I am astonished, and inquire to what these things tend, whether we have not reason to fear, at least some shades of the melancholy picture which I have drawn; whether this desolating waste of Christian practice and principle is to go on, and editor, and clergyman, and layman, are to be so liberal, rather so supine, so indifferent, or so fearful, as to give their countenance, by a silent assent, to a system of false philosophy which saps the foundation of every thing sacred,—and although it may be true that the gospel favors no one kind of philosophy more than another, we should ever bear in mind that the belief of some kinds of philosophy is entirely inconsistent with Christian truth.

VERITAS.

For the Register and Observer.

Ballston Spa, N. Y., May 5th, 1840.

Dear Sir,—Thinking it might not be uninteresting to many of your readers, I take the liberty of advising you of the state of Unitarian Christianity in our village and vicinity.

I procured from your city a few months since a number of the very excellent Tracts published by the American Unitarian Association, the circulation of which, has done much to remove prejudice, and win the assent of many to the doctrines which they inculcate. At this time Unitarian Christianity has quite a respectable number of warm and devoted advocates amongst us, and if the glorious work of turning minds from the dark mazes of 'Orthodoxy' continues as I trust it will, to meet with that success which has attended it, for the past few months, I doubt not that within a very few years we shall be able to establish a church and support a clergyman. Recent events have led me to think that Tracts are, through God, to be the great instruments in awakening men to the light of the true gospel of Christ. These silent messengers win their way to the hearts of many, who could not probably be reached by individual exertion.

Below I give you the copy of a letter addressed some time since to G. W. Hall Esq. of our village, requesting from him the delivery of one or more Lectures on the doctrine of the Unity of God. Mr H. in his reply informs us that he will comply with our request, probably during the present month, and we hope much good may result from his labors. Mr H. was formerly an 'Orthodox' clergyman, but becoming convinced of the falsity of the doctrines he taught, he left the pulpit, and by the possession of a powerful intellect, and the acquirement of profound scholarship, he is of great service to the cause of Unitarian Christianity.

Yours, &c.

(Copy of the Letter above spoken of.)

Ballston Spa, March 19th, 1840.

Dear Sir,—In compliance with the request of a number of our citizens, we would respectfully beg leave to solicit from you, the delivery of one, or more Lectures, on the subject of the Unity of God, at such time and place, as may best suit your convenience.

Aware as you must be, of the deep rooted prejudice which exists in the feelings of most in this community, against the belief in God's Unity, we doubt not that much of this prejudice, arising as it does more from ignorance, than any other cause, might be done away with in the minds of those who should listen to your exposition of the doctrines inculcated in the New Testament. To free Christianity from the creeds and dogmas which have for centuries palsied in a measure its pure and healthy action, should be no less the desire of the Christian Layman, than the work of the regularly constituted Divine. * * * * * The 'orthodox' doctrines, fostering as they do Skepticism, and even Infidelity itself, by attaching to Christianity, Creeds, and Articles, against which reason rebels, no less than Revelation; have but to be confuted and overthrown, to usher in a far more glorious and universal diffusion of the gospel of love, than hath ever yet illumined the world. In the present desire of all classes of the community after correct religious knowledge, we see a sure harbinger of that period which is not far distant, when Christianity will be freed from the creeds, and professions of faith, which have for centuries retarded its progress. We trust you will not refuse your highly valuable aid in endeavoring to hasten a period so devoutly wished for by the friends of Liberal Christianity? Hoping you will find it convenient to comply with our solicitations.

We remain, Dear Sir,
With Sentiments of Esteem,
Your Obedient Servants,
T. G. Young,
N. M. Clark,
John Wait,
C. Beecher.

For the Register and Observer.

WHITE SLAVERY.

Mr Editor,—A little book, with the above title, lately came into my hands, about which I beg to say a word in your columns. It purports to be from the author of 'The District School as it was,' and bears many of the marks of genius which distinguishes that very interesting and popular work. The object of the writer is a most worthy one, and whatever may be thought of the peculiar style in which parts of the volume are composed, no reader will deny either that its contents are suited to the times, or that, if duly heeded by the people, a desirable reformation in the politics of the country would be the result.

By 'White Slavery,' the author means the civil and political bondage of the great mass of our people to prejudice, passion, and party spirit, arising out of the habit of reading and examining only what relates to one aspect of disputed questions, and yielding imphcitly to the dictation of interested demagogues, instead of viewing impartially and fully all subjects, each on its every side, in the light of their own minds, and then acting from the decisions of common sense and conscience.

The reader of this little book will find the various means and modes whereby this evil of 'White Slavery' is produced graphically described; and also what the author regards as a remedy for it clearly set forth. The following is his picture of the 'Student Demagogue.'

'There are those who start in the career of life with the determination to obtain public office and distinction. They practise the subtle arts of the low demagogue in the outset, and trickery becomes as familiar to their conduct as the pen to their fingers or speech to their lips. Their whole tablet of political morality might be written on their little finger nail—for it is only five words. 'All is fair in politics.' Here is our first illustration. We once became acquainted with a young gentleman while he was getting his academic education. He was a thorough aristocrat in his feelings. He was haughty and reserved, especially towards those he deemed his inferiors. A few years afterward, we found this same individual in a country lawyer's office. The table, chairs, and floor, were strown with newspapers, as if instead of cloth, cushion and carpet. One of our first remarks after salutation was on the aspect of the room, so different from that of his study of former years. 'O,' replied he, 'I read not much but newspapers now. I have given up my former taste in books, and taken to politics. I tell you what—I am going to be somebody up here if I can; and this is the way. I must con the newspapers so as to get the routine and the tactics of politics. And I have written some for them. O, I am beginning to stir about considerably in political matters. I attended a senatorial caucus the other day, and I made my first caucus speech, and did pretty well for a beginner, I thought.' Now in the midst of our conversation the door opened, and there entered a man of exceedingly coarse and vulgar appearance. The owner of the office, with whom he had business, not being in, it was left for my acquaintance to receive him; and he did it with a grace I will endeavor to describe. 'Walk in Sir—walk in—I am very glad to see you.' And he gave him a most brotherly grip with one hand, while with the other he motioned him to a chair. He then made the most minute inquiries about his family, and as if they were his most valued friends. He was never more absorbed by philosophy or rapt by a poem than he now seemed to be by the most common place things. The citizen seemed mightily pleased with the condescension and kindness. And when he took his leave, our afore-time proud-faced, stiff bodied aristocrat smiled and bowed him out with an oily-jointedness that made us marvel still more. 'W'y,' exclaimed we, 'can this be you—what a change in your manners—we could hardly believe our own eyes.' 'O,' replied he with a meaning wink, 'I am going to be somebody up here, and I must get the favor of the people, and this is the way. I have learned a new lesson. This old aristocracy does'nt answer, so I've flung it off, and put a democratic dress on my manners.' This account is substantially true, our own eyes and ears were witnesses.

We have described a character such as is found here and there throughout the country, not only in the lawyer's office, but also in the other walks of life—the cool-headed, hollow-hearted, calculating Demagogue—the Office-seeker—the People-Tickler—the man whose vocation it is to make and deal in the article—the thing we are discoursing about—the white slave.'

CHRISTIAN REGISTER.

BOSTON, MAY 23, 1840.

DR FRANKLIN, AND THE TOWN OF FRANKLIN.

In the 10th volume of Sparks' excellent edition of the works of Dr Franklin we find the following letter addressed to Dr Price, requesting his good services in the purchase of some books, as a gift to the town of Franklin which was named in honor of him. The letter itself is very characteristic of the writer, whose maxim it was through life 'to prefer books to a bell,' or sense to sound: and the note appended by Mr Sparks to the letter contains a reference to the venerable Dr Emmons, then the Pastor of the Church of Franklin, and after an interval of fifty-five years, still living in the same village, having resigned his pastoral relation but a short time since.

Dr Emmons was the early friend and patron of Miss Hannah Adams, who in her youth resided in Franklin. On the first of May he entered his 95th year, and with Dr Ripley of Concord, who has now reached his fourscore years and ten, still enjoys a measure of health and of intellectual vigor.

Passy, 18 March, 1785.

Dear Friend,—My nephew, Mr Williams, will have the honor of delivering you this line. It is to request from you a list of a few good books, to the value of about twenty-five pounds, such as are most proper to inculcate principles of sound religion and just government. A new town in the State of Massachusetts having done me the honor of naming itself after me, and proposing to build a steeple to their meeting-house if I would give them a bell, I have advised the sparing themselves the expense of a steeple, for the present, and that they would accept of books instead of a bell, sense being preferable to sound. These are therefore intended as the commencement of a little parochial library for the use of a society of intelligent, respectable farmers, such as our country people generally consist of. Besides your own works, I would only mention, on the recommendation of my sister, 'Stennett's *Discourse on Personal Religion*,' which may be one book of the number, if you know ane aparove it.*

With the highest esteem and respect, I am ever, my dear friend, yours most affectionately.

B. FRANKLIN.

AMERICAN UNITARIAN ASSOCIATION.

Associations, Auxiliary to the American Unitarian Association, have been formed in the following places.

Dorchester, (Rev. Mr Cunningham's Society,) Doctor Darius Brewer, Agent.
Pittsburg, Pa., Benj. Bakewell, Esq., Agent.
Chelsea, Mr John Tewksbury, Agent.
West Cambridge, Rev. David Damon, Agent.
Sandwich, Wm. Loring, Esq., Agent.
Lexington, Mr Wm. Brigham, Agent.
Walpole, N. H., Wm. C. Sherman, Esq., Agent.
Waltham, Doctor Joseph Bond, Jr., Agent.

The Treasurer of the American Unitarian Association acknowledges the receipt of the following sums as follows:

From the Ladies of the 3d Parish in Dorchester, to constitute Rev. Francis Cunningham Life Member of the Association,	$30 00
From the Norton Auxiliary Association,	15 00
From the Lancaster Auxiliary Association,	30 00
From the Auxiliary Association in Rev. Mr Pierpont's Society,	90 00
From the Auxiliary Association in Rev. Mr Mott's Society,	6 50
From the Auxiliary Association in Wilton, N. H.,	26 00
From the Auxiliary Association in Sherburne,	30 00
From the Auxiliary Association in Brooklyn, N. Y.,	21 69
From Nahum Ward, Esq. of Marietta, Ohio, a Donation,	10 00
From Hon. Samuel Hoar, Concord, a Donation,	10 00
From Mr Chas. L. Tarbell, of Lincoln, annual subscription,	1 00
From Mrs Margaret Chapman, of Boston, to constitute herself a Life Member of the Association,	30 00
From the Auxiliary Association in Syracuse, N. Y., remitted by Hiram Putnam,	20 00
From Miss Frances Caldwell, Lunenburg, in aid of the American Unitarian Association,	2 00
From the Auxiliary Association in Pittsburg, Pennsylvania,	20 00
From a Friend in Fishkill, N. Y., a Donation,	5 00
From Auxiliary Association in Dr Flint's Society, Salem,	38 00
From Auxiliary Association in Templeton,	28 00
From Auxiliary Association in Calais, Me.,	20 00
From Auxiliary Association in Northfield,	11 00
From the Society in Northfield, a Contribution,	6 00
From Auxiliary Association in Roxbury,	50 00
From the Unitarian Society in Dover, N. H., for Tracts,	10 00
From Auxiliary Association in Taunton,	67 00
From Auxiliary Association in Framingham,	22 00
From Auxiliary Association in Sandwich,	18 00
From Miss Catharine Clapp, Treasurer of the Ladies Sewing Society, in the First Parish in Dorchester, to constitute Mrs Sarah E. Hall, Life Member of the Association,	30 00
From Neponset Auxiliary Association in the Rev. Francis Cunningham's Society, Dorchester,	56 00
From Auxiliary Association, in Bangor, Me., towards subscription of 1839,	27 00
From Auxiliary Association in Lancaster,	23 00
From Auxiliary Association in Petersham,	40 00
From Auxiliary Association in West Dedham,	5 00
From Auxiliary Association in Easton,	20 00
From Auxiliary Association in Topsham, Me.,	14 00

MASSACHUSETTS BIBLE SOCIETY.

We invite the attention of the religious public to the meeting of this Society, which, agreeably to the notice in another place, is to be held in the Marlborough Chapel, on Monday next, P. M. at 4 o'clock. It is now several years since a public anniversary of this venerable institution has been held. It has in the mean time wrought silently but we trust effectually, much good; and its object, at once so simple and so sacred, commends itself to the patronage and the prayers of every lover of the word of God.

At the meeting a Report will be read and addresses are expected from several gentlemen.

Proverbial Philosophy. By M. Farquhar Tupper, Esq. Boston: Joseph Dowe. 1840.

This beautiful little volume has just been reprinted in this country from the London Edition. It is a work of great merit, full of rich imagery and profound thought, characterized by a deep religious spirit. Few books of its class contain more original matter or treat of such grave and interesting topics in so striking and engaging a manner. It is well calculated for

Sabbath reading and should find a place in every Christian Library.

[From the 'Bristol Mercury,' April 18.]

REV. LANT CARPENTER, L. L. D.

Died, April 5th, on his passage from Naples to Leghorn, aged 59, the Rev. Lant Carpenter, L. L. D.

'We announce, with deep regret, in our obituary column of this day, the death of our highly-respected fellow-citizen, the Rev. Dr Carpenter. Dr C. was travelling on the continent with a friend, for the recovery of his health. This friend states that they left Naples in a steamer on the 5th instant, for Leghorn; that Dr C. had unlocked his travelling-bag in his berth at bed time, and had removed some things, as if preparatory to retiring to rest, when, it is supposed, he became sea-sick, and went upon deck; that the night was dark and rainy, the sea rough, and that there was no doubt a sudden lurch of the vessel had precipitated him into the deep: when last seen, which was between 10 and 11 o'clock at night, he was standing on the cabin stairs, as if for the benefit of the air.'

These tidings will be received with grief and pain by many in this country, who knew and loved that estimable man. The ardor and childlike frankness of his manners and his overflowing benevolence of disposition made him an object of warm affection to all who had intercourse with him, and never can be forgotten especially by those who at any time shared the cordial hospitality of his delightful home. His death makes a great chasm in the circle in which he moved; for his life has been one of unusual and extensive activity, filled with plans and efforts in behalf of education, philanthropy, and religion. And in all the various relations in which he stood, his earnestness of purpose, his willingness to labor, his decided Christian faith, his devoutness of spirit and his disinterestedness of heart, gave him a place and influence which few ever hold. It is remarkable that he should have been taken away so nearly at the same time with his friend, Dr Tuckerman, with whom he so heartily sympathised, and whom in some traits of character he so much resembled. The manner of his death was fearful,—how fearful! but we are reminded by it of words of Robert Robinson, which he is said to have been fond of repeating, who wished that he might die, 'suddenly, silently, and alone.' So far he had his wish; and we should wrong his example of steadfast faith, if we allowed one doubtful thought to intrude upon our minds in regard to this mysterious appointment of Divine Providence.

We pen these few and hasty lines at the moment of receiving the sad intelligence that a man so loved and honored is no more. We hope that a more extended notice will soon appear from some person qualified to give a just impression of his character and a history of the labors of his life.

RELIGIOUS ANNIVERSARIES.

During the ensuing week, the Anniversary meeting of various religious, benevolent and scientific associations, will be held in this city.

Of those meetings, in which we suppose the Clergy and others who attend these Anniversaries may feel an interest, we give a connected list in the order of their occurrence.

MONDAY.

11. A. M.—Massachusetts Congregational Charitable society, (business meeting,) in the Library Room of Rev. Dr. Frothingham, Chauncy Place.

4. P. M. Mass. Bible society—annual meeting at the Marlboro' Chapel. Report and Addresses:—Meeting for business will be held at Old South Chapel, Spring Lane at 5 o'clock.

7 1-2, P. M. American Education society; public meeting at Marlboro' Chapel, Report, Addresses, &c.

TUESDAY.

10. A. M. New-England Anti-Slavery Convention, at Chardon street Chapel. Report and Addresses.

11. A. M. Prison Discipline society; public meeting in Marlboro' Chapel. Report and Addresses.

3. P. M. American Peace society at Marlboro' Chapel. Report and Addresses.

4. P. M. Pastoral Association; sermon in Park St. Church, by Rev. Mr Bigelow, of Rochester.

7, P. M. Mass. Missionary society; public meeting in Marlboro' Chapel. Report and addresses.

7 1-2. P. M. American Unitarian Association—annual meeting at Berry street Church. Meeting for business at 6, in Berry street Vestry.

7 1-2, P. M. Temperance Union at Odeon. Addresses by several gentlemen.

WEDNESDAY.

8. A. M. Annual Meeting of Ministerial Conference in Berry street, at Berry street Vestry.

10, A. M. Seamen's Friend society, meeting in Marlboro' Chapel. Report and Addresses.

5, P. M. Convention of Congregational Ministers, for business, at the Room over the Supreme Court Room, Court street.—Not in the Supreme Court Room, as at first advertised.

3. P. M. Northern Baptist Education society. Report and Addresses, at Federal street Baptist Meeting house.

7 1-2 P. M. Sunday School society, at Federal street Church.

7 1-2, P. M. American Tract society, at the Marlboro' Chapel. Report and Addresses.

7 1-2 P. M. Foreign Missionary meeting, at Federal street Baptist Church. Addresses.

THURSDAY.

10 A. M. Evangelical Missionary society, Annual Meeting in Berry street Vestry.

11 A. M. Annual Sermon before Convention of Congregational Ministers, by Rev. Leonard Withington at Brattle street Church.

3 P. M. Mass. Sabbath School society, public meeting at Marlboro' Chapel. Report, Addresses, &c.

7 1-2 P. M. American Board of Commissioners for Foreign Missions, at Marlboro' Chapel. Report and Addresses.

FRIDAY.

8 P. M. Mass. Temperance society, business meeting, Old Common Council Room, Court square. Public meeting Sunday evening, at the Odeon, at 1-2 past 7 o'clock. Address by J. H. Purkitt.

RELIGIOUS INTELLIGENCE.

American Bible Society. We have seen a brief account of the twenty fourth Annual Report of the American Bible Society. From this we learn that twenty three new auxiliaries have been organized, and nearly as many remodeled and invigorated.

The receipts of the past year, from all sources amount to $97,355,09, being upwards of twelve hundred dollars more than those of the last year.

The number of Bibles and Testaments sent from the Depository in the course of the past year is 157,261 copies, being an increase of 22,324 over the issues of last year.

A more full account may be expected on the receipt of the proceedings of the Anniversary.

American Education Society. The whole receipts of this Society and its branches for the past year—as appears by the twenty fourth annual report is 51,307,60. The expenditures have been $58,636,67, being $7,329,07 more than the receipts, leaving now a debt of $32,837,31.

The beneficiaries are at present 914, viz. 267 in Theological Seminaries, 487 in Colleges, and 160 in Academies. They appear to have made commendable efforts to sustain themselves. The amount reported to have been earned by them during the past year is $31,972.

A statement is given in the report, of the increase of regularly educated ministers since the formation of the Education Society, in comparison with the increase of the population of the country; and the inference is drawn that there are about 11,000,000 of our people unsupplied with a competently educated ministry. At the formation of the Society there were in the whole country only about 1500 educated ministers of all denominations, making one to 6000 souls and leaving a deficiency of 7,500 counting 1 to 1000 as a proper supply. The population of the U. S. is supposed to be now nearly twice as large as when the Society was established. The present number of educated ministers is estimated at 4000. Now Suppose there are in the country 4000 more ministers, who, though not having received a collegiate education, are nevertheless well qualified for the profession. This will leave but one minister for every 2000 souls. But the parochial societies throughout the country are supposed to embrace on an average only about 600 each, and this, it will be perceived, will leave about 11,000,000 of our population unprovided with an adequate ministry!

Again, on the most favorable construction suppose there are 4000 ministers more, of all classes whose services are more or less valuable to the public,—and this is probably far more than truth and candor could really allow,—and we have then about 8,000,000, or one half of our whole population necessarily unprovided with the restraints and consolations of the regular ministrations of religion.

American Tract Society. This Society has continued its operations with an activity equal to former years. Its total receipts during the year ending May 13, 1840, amounted to 117,596,53. Of this the sum of 19,597,83 was for foreign distribution.

In the *Publishing Department* it appears that thirty four new publications have been issued, mostly books of considerable size, such as Flavel's Fountain of Life, Mason's Self-Knowledge &c.

The Report urges on evangelical writers of talent, the duty of preparing short narrative and other tracts, adapted to general circulation, and presents as a motive the probable fact that 100,000 copies might be expected to be circulated within a year.

Of the Christian Almanac 65,000 copies were printed last year, in 14 editions adapted to different localities.

Under the head 'Issues,' we learn the following facts.

During the past year there have been printed 100,000 each of several Tracts,—and of two, 148,000 each. Of volumes there have been published, of Baxter's Call, and Alleine's Alarm, each 16,000 and very large numbers of other volumes, amounting in the whole to 325,000 volumes. The Society has printed, since its formation, of Baxter's Call 98,179; of Saint's Rest, 63,365; of Harvin Page 52,672 and of several others more than 50,000.

The *circulation* during the year, of volumes, has been 291,120, consisting of 6,346 sets of the Evangelical Family Library at 45 volumes a set. Since the formation of the Society 18,043 sets of this Library have been circulated, amounting to 1,444,810 volumes.

There is a department called *Tract Visitation*, of which the Report speaks thus.

'The object of this system is to bring the piety of the Church into direct personal contact with the world, in systematic prayerful effort for its salvation.'

The New York City Tract Society has sustained 15 missionaries. It has had 1,037 visitors and distributed 679,193 Tracts, and 2,582 Bibles and Testaments, furnished by the Young Men's Bible Society. In Philadelphia the Society has four missionaries, and the city is divided into 470 districts with visitors for each.

Within six months past one of the agents of the Society, Rev. Mr Curtis, has sold, in the sparsely settled districts of South Carolina, 12,000 (embracing nearly 500 sets of the Libraries mentioned above.) In the West the Agent has sold in all, (the time occupied by the sales is not mentioned,) 45,000 volumes. Besides these, there are Agents in Western New York, Western Pennsylvania, Kentucky, Tennessee &c.

These are no meaningless, and we mention them that our Unitarian brethren may be led to consider whether they are doing all their duty towards giving a right direction to public sentiment, and the inculcation of what they deem correct principles, by the circulation of Books and Tracts. The light in which the operations of the Tract Society of which we have here given an account, are regarded by its friends, we learn from the following paragraph at the closing part of the account of the home operations.

'In every section of the country the enterprise is regarded with favor by evangelical ministers and people, and only needs more fidelity and prayer in its prosecution, to make it one of the most effectual means, under God, of bringing the whole population of our beloved land, under the pure and healthful influence of the Gospel of Jesus Christ.'

So much for the home operations of the Society.

The efforts abroad, if not so much in amount, have yet been active and widely extended. Of these operations we recently gave a condensed account.

The amount remitted to foreign stations, the past year, was $20,000. This has been appropriated in considerable sums for various parts of the Continent of Europe, but principally for different parts of India.

Some of the scenes of operations, and where the Society wish still more largely to employ their means, are Spain, Germany, Belgium, Sweden, Russia and Greece. In Russia missionaries are not admitted, but tracts are freely distributed with the approbation of the Censors of the Russian Press. In Russia 465,950 publications were printed last year, and are finding their way to all parts of the empire. In Greece, in Asia Minor, and Syria the demand for tracts is increasing. In Ceylon, also, and Madras, at Orrissa and in northern India the heathen prejudices are relaxing; books are more and more sought after and read, and there are new grounds of hope that idolatry is tottering, and that Christianity will one day triumph throughout India.

American Seaman's Friend Society. This Society's Annual Report is given in the N.Y. Observer of the 16th.

The *Foreign Operations* of the Society have been very extended. At Canton in China, Mr Abeel has acted with zeal and efficiency. The labors at this place, however, have been recently entirely interrupted by the contention between the English and Chinese. At Honolulu, on one of the Sandwich Islands, there has been, also a station, where about 1000 Seamen have been brought under the influence of religious teaching. The same, on a less extended scale, has been done at Lahaina, on the island of Maui.

At Havre, France, there is a Seaman's Chapel, and a missionary, whose labors are highly successful.

At Cronstadt a missionary to Seamen is supported by the joint contributions of the American and British Societies.

At Rio Janeiro, at Calcutta, at Bankok, Singapore, Batavia, Cape-Town, Smyrna, Cadiz, Buenos Ayres and Antigua important services have been rendered by resident missionaries of various denominations.

The *Home* labors in the cause of Seamen have been efficient and successful. At ten places along the Atlantic coast Seamen's ministers are regularly sustained, and the customary services of the sanctuary attended, viz. in Portland, Salem, Boston, New-Bedford, New York, Philadelphia, Baltimore, Charleston, Savannah and New Orleans. In Boston and Philadelphia only are there regularly organized Churches where the Christian Ordinances are statedly administered.

Efforts are made in behalf of Seamen at various other places of less note, on different parts of the Seaboard, and at ports on the lakes and on our great rivers, but they are principally by separate and independent Societies, to whom propositions have been made of union with the American Society as branches.

Three houses have been rented as boarding houses for Seamen,—two for white, and one for colored Seamen. Quietness and order prevail in these houses, intoxicating liquors are banished, family worship is maintained, and the Sabbath honored.

The income of the Society for the year, from all sources, has been about $10,000.

DOMESTIC.

Tornado at Natches. One of the most extraordinary and distressing tornadoes that we have ever been called to record occurred at Natches on the 5th inst. It began at two o'clock and continued about 40 minutes. Many houses were blown down,—houses in every part of the city were unroofed, boats torn to pieces and sunk and their boards and planks driven through the air like feathers. The loss of life, in boats, and under the ruin of buildings is estimated in some of the New Orleans papers, to be between 200 and 300. Gangs of slaves had been sent in by the planters to assist in clearing the streets and digging the dead from the ruins. There were 50 burials on the 8th, and many of the wounded in a dying condition. The loss of property is estimated at abont one million and a quarter.

A public meeting was held in New Orleans on the evening of the 9th to take measures for sending relief.

It has been reported that Rev Timothy Flint and his son were of the number of the killed; but later accounts state that they were both taken alive from the ruins of the Hotel.

The Monthly Miscellany of Religion and Letters.—Wm. Crosby, &Co. Boston.—Is the title of a periodical originally established by Mr Palfrey of Grafton, and which has now reached the second volume under the editorial care of Mr Gannett, of Boston. That it is an ably conducted and highly interesting work, the name of the accomplished Editor is a sufficient voucher. But we know not why it is, such works seldom attain length of days in this country. They spring and flourish for awhile and then disappear forever. This is not as it should be If there is any thing which issues from the periodical press that is calculated to do good—to disseminate sound, moral and religious principles—to please while it instructs; it is such a magazine as this 'miscellany.' And when the purest hearts and soundest minds in our community are engaged in the construction of such a work, we hold it to be a 'crying shame,' that they should be discouraged and obliged to abandon it for want of sufficient support. We trust that the 'Monthly Miscellany of Religion and Letters is not destined to be chilled to death by indifference, but that it will receive the cordial and hearty support of the many thousands who are proud to call such men and women as are employed in filling its pages, Americans. The low price of three dollars a year, places it within the reach of almost every one, and we are quite sure that no one who subscribes for it will be willing to discontinue it while its present spirit and ability are sustained.—*Roxbury Patriot.*

Boston, May 10th, 1840.

At a meeting of the New South Society after the morning services this day, the Hon. William Prescott presiding as moderator, the following resolutions were unanimously passed.

Resolved. That this society cherishes a lively and grateful remembrance of the faithful and valuable labors of their former Pastor, the Rev. John Thornton Kirkland, and unites with this whole community in acknowledging the eminent services, which, as President of the University, he has rendered to the interests of Education, Learning and Religion.

Resolved, That the standing Committee be desired to express the thanks of this society to the Rev. Mr Young, for his able and interesting discourse on the character of the Rev. Dr. Kirkland, and to request a copy of it for the press, and that they cause the same to be printed when the copy shall be obtained.

B. A. GOULD, Secretary, pro tempore.

The Anniversaries of the various Religious and Philanthropic Societies were held last week at New York. The meeting were generally very interesting, and conducted with harmony with exception of that of the Anti-Slavery Society, an account of which we extract below from the Boston Courier.

The Abolitionists Divided.—The abolitionists have this week held a meeting at New-York, ono of the first results of which was to divide into two separate societies. We are not sufficiently acquainted with the matter to state the precise grounds on which the separation was effected. We learn from the Journal of Commerce that the meeting for business commenced on Tuesday afternoon; and, after a stormy session, was adjourned to 9 o'clock on Wednesday morn ng. The chief contest on Tuesday was on the question of the right of woman to vote and act in the Convention. The woman's party carried the day. Abby Kelly of Lynn, Mass., was chosen a member of the business committee, by about 100 majority. Mr Lewis Tappan, who was appointed one of the committee, refused to serve, on the ground that the appointment of a young lady to consult with old grey beards, as to how they were to effect a great moral revolution, was as preposterous as it was contrary to the usages of all civilized nations. Mr Tappan was, however, outvoted. The Society met again on Wednesday morning, and spent the day up to two o'clock, in discussing a resolution that 'it was inexpedient for the Anti-Slavery Society to take any action in reference to political elections or the nomination of candidates for office, otherwise than by recommending opposition to all candidates who, by their official acts, sustain slavery.' After a long and animated debate, the resolution was laid on the table. When the meeting was about to adjourn, Mr Lewis Tappan gave notice that a public meeting would be held in the basement of the church, at four o'clock the same afternoon, for the purpose of forming an American and Foreign Anti-Slavery Society. Mr J. Leavitt then gave notice that the friends of anti-slavery nominations would meet on Wednesday evening, at Columbia Hall, in Grand-street.

The same paper, in its evening edition, states that Arthur Tappan, Esq., late President of the Society, sent in his resignation on Tuesday afternoon, and that nearly all the members of the old board of Directors are in the same position with Mr Tappan. That portion of the Convention who were unable to fellowship with Messrs. Garrison & Co. seceded, to the number of about 150, and are about to form a new Society, called 'The American and Foriegn Anti-Slavery Society.' The Garrison section of the Convention is two or three times as numerous as that which has seceded. A large part of the members are from Down East.

FOREIGN.

From Europe.—By the British Queen English dates of May 1st are received.

It appears by the papers, that the Boundary Question between Maine and New Brunswick was a subject of much earnest discussion in England.

The Liverpool Mail of April 25 has the following:—

An extraordinary rumor has been prevalent for the last two or three days, but which we cannot be induced to credit namely, that her Majesty's government have consented to pacify the menacing citizens of Maine, and settling the boundary question, by a bride of £200,000.

The same rumor is adverted to and enlarged upon in the Manchester Guardian of April 30:

From the tone and earnestness of the discussoin in connexion with other circumstances, it is infered that an effort in earnest will immediately be made by the English Government to bring the matter to a definite conclusion.

A meeting was held in London, April 24, to protest against the 'opium war'—Earl Stanhope in the chair. Strong resolutions were adopted, and a petition to Parliament, which was to be presented in the House of Lords by Earl Stanhope, and in the Commons by Lord Sandon. It was resolved, also, that the resolutions should be done into Chinese, and sent to the Emperor of China,

The great Anti-Slavery Conference is to commence its sittings in London on the 12th of June. The venerable Thomas Clarkson has declared his intention to be present, if he is alive at the time.

The arrangements for a line of steam-packets to the West Indies is at length completed. The packets are to be of 1250 tons burthen, and are to be ready for sea by the autumn of 1841.

Spain.—The cause of the constitutional government, under the banner of the Queen, is progressing in the provinces, by the defeat of the Carlists.

Russia.—A letter from Odessa brings intelligence of another victory gained by the Circass ans over their oppressors. They have taken a Russian fort, with a battery of twenty guns. The Russians, on the other hand, are on the eve of invading Circassia with another army, and it is supposed that 40,000 men, now at Sebastopol, are destined for that purpose.

The English government, it is said, has intimated to the Russian ambassador that if the expedition be renewed or persevered in, the government of India will send an army upon the Oxus, and will occupy the most important points in that quarter by its troops.

Thirty-three priests of the Romish united Greek church have been exiled from Russia for having signed an act signifying their adhesion to the church of Rome.

NOTICE.

The annual Meeting of the Massachusetts Congregational Charitable Society, will be holden in Boston on Monday next, May 25th in the Library Room of Rev. Dr. Frothingham, Chauncy place, at 11 o'clock; where a punctual attendance of the members is requested.

FRANCIS PARKMAN, *Secretary.*

The Bible Society of Massachusetts will hold its annual meeting in the Marlboro Chapel, on Monday the 25th inst. at 4 o'clock, P. M.; when the annual report of the Executive Committee will be read, and addresses made by the Rev. Mr Gannett, Stow, Clark and other gentlemen.

The meeting for business, and the choice of officers, will be held in the Old South Chapel, Spring-lane, on the same day, at 3 o'clock P. M.

G. W. BLAGDEN, *Rec. Sec.*

The American Peace Society holds its Twelfth Anniversary on Tuesday, 26th, 3 o'clock, P. M. at the Marlborough Chapel.

G. C. BECKWITH, *Cor. Sec. A. P. S.*

AMERICAN UNITARIAN ASSOCIATION.

The annual meeting of the A. U. A. will be held on Tuesday evening, the 26th inst., in Federal street church.

Meeting for business will be held in the Berry street vestry, at half-past 6 o'clock. And the meeting in the church at half-past seven o'clock. Annual report and addresses, as usual.

The clergy, members of Auxiliary Associations, and all who feel an interest in the objects of the Association, are requested to attend.

The annual meeting of the Council of the A. U. A. will be held on Thursday afternoon, the 28th inst. in the Berry street vestry, at 4 o'clock P. M.

CHARLES BRIGGS, *Gen. Sec'y A. U. A.*

The Convention of the Congregational Ministers of Massachusetts will hold their annual meeting on Wednesday, the 27th inst. in the Room over the Supreme Court Room, Court street, Boston, at five o'clock P. M.

The Annual sermon before the Convention will be preached by the Rev. Leonard Withington of Newbury, in Brattle street Church, on Thursday, the 28th inst. at 11 o'clock A. M.;—the Rev. Dr Walker, the regular preacher this year, having signified his removal from his pastoral charge, and requesting that the alternate Preacher be notified accordingly.

N. ADAMS, *Scribe of Convention.*

Boston, May 21th, 1840.

NOTICE.

The annual meeting of the Sunday School Society will be held at the Federal Street (Rev. Dr Channing's) Church on Wednesday evening 27th inst. at 7 1-2 o'clock. The members of the Society will meet at the Vestry in Berry Street, at 7 o'clock. There will be a report from the Corresponding Secretary, the Rev. A. B. Muzzey of Cambridgeport, and an address from the Rev. Robert Waterston of Boston. Teachers and all others interested in the Society and in Sunday Schools are respectfully invited to attend.

JAMES H. WEEKS, *Rec. Sec.*

On Friday evening May 29, at the Old Common Council Room, at 8 o'clock meeting for business of the Massachusetts Temperance Society.

General attendance of friends to the cause is desired by the Council.

On Sunday evening, May 31st at 8 o'clock, public meeting at the Odeon, addresses by J. H. Purkitt Esq. with other appropriate exercises.

*** As usual, tea will be provided for the Brethren, in the rooms over the Berry St Vestry, on the evenings of Tuesday, Wednesday and Thursday, at 5 1-2 o'clock.

CHURCHES IN THE WEST.

All persons disposed to aid in the establishment of religious institutions in the West, and particularly in the erection of churches at Chicago, Quincy, Hillsboro', Peoria and Tremont, Ill., are requested to leave funds with the General Secretary of the American UnitarianAssociation, 134 Washington Street; who is in correspondence with the societies in those places, and will forward to them whatever may be contributed.

As 500 dollars to each of those societies would enable them to build suitable houses of worship, and make them permanent societies, it is earnestly desired that individuals in Boston, and other parts of New England, will feel a deep sympathy for their less favored brethren of the West, (who are struggling hard to provide for themselves and their children the blessings of religion which are enjoyed here) and be ready to help them in this their time of need.

BOOKS FOR THE WEST.

Books for Parish and Sunday School Libraries at Hillsboro', Quincy, Chicago, Ill., Burlington, Iowa Territory, and other places in the West, may be left at the Office of the Gen. Secr'y of the American Unitarian Association, 134 Washington Street, and they will be immediately forwarded.

PARTICULAR NOTICE.

All sums due from subscribers to the Independent Messenger, for the year 1839, must be paid to John Thornton or David Reed.

Boston, April 25th, 1840. tf

MARRIAGES.

In this city, 14th inst. by Rev. Mr Robbins, Mr James G. Hovey to Miss Harriet, daughter of Noah Lincoln, Esq., all of Boston.

In this city, by Rev. Mr Barnard, Mr Joseph Bird Jr. of Watertown, to Miss Lydia C. Baldwin of Wayland.

In this city, by Rev Mr Burnham, Mr S. L. Fogg, to Miss Sarah A. McGuire.

In this city, on Tuesday evening, by Rev. Mr Gannett, Luther S. Cushing Esq., to Miss Mary Otis Lincoln, eldest daughter of the late James Otis Lincoln, both of Boston.

In Watertown, 17th inst. by Rev. Dr. Francis, Mr Samuel S. Leonard to Miss Frances Maria Strattor, all of W.

At Westboro', Mr Daniel Mitchell Jr. of Bridgewater to Miss Catherine Brigham, of W.

In New Haven, May 14th, Mr Benjamin Silliman, Jr. (son of Prof. Silliman) to Miss Susan M., daughter of the late William J. Forbes.

DEATHS.

In this city, 19th inst, of Consumption, Miss Charlotte Bowman, eldest daughter of Mr Daniel B. Badger, 18.

In Charlestown, 13th inst, Capt. William McAlvin, 49.

In Ipswich, May 15th, Miss Abigail, daughter of the late Dr Dana, of Ipswich, 58.

In Brighton, on the 16th inst., Mr George L. Baldwin, 23.

In Watertown, Mrs Elizabeth, wife of Mr Edwin Stone, 35.

In New Bedford, on the 5th inst, Mrs Alice H. Swain.

In Paris, 2d ult, Henry Edward, eldest son of Henry Wheaton, Minister of the U. S. at Berlin, in the 17th year of his age.

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WAVERLEY NOVELS—VOLS. 35, 36.—Cheap Edition.—TALES OF THE CRUSADERS, 2 vols is this day published and for sale at TICKNOR'S corner of Washington and School streets, where may be had the first 34 vols.—price 25 cents per vol. or 31 1-4 cents with a plate. may 23.

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POETRY.

For the Register and Observer.

'BEHOLD, WE HAVE FORSAKEN ALL, AND FOLLOWED THEE; WHAT SHALL WE HAVE, THEREFORE?'

These were his chosen ones. The little flock,
That from the way-side and the desert walks,
And from the breast of peaceful Galilee,
Had gathered to his teachings.
They had heard
The gentle call of the meek Nazarene,
And from it hallowed cadence turned not back,
E'en for a parent's blessing. Wife and child
Amid the clustering vines of their loved homes,
Were left alone to their own mystic dreams;
And often at the dewy vesper hour,
The fair young Jewish mother, with her arms
Close-wreathed around her babe, would breathe a prayer
In trembling half-confiding faith, that he
Whose coming thus had left her lone, might be
Indeed in truth the anointed of the Lord.
They had left all the heart doth hold most dear,
Bright beaming smiles, and the soft glance of love,
And the warm greeting at the social board,
And joined them to the persecuted one,
The poor and stricken Jesus.
They had left
Their quiet cabins by the lake's green shore,
The bright abodes of peace and happiness,
—And why? To tread beneath their weary feet
The dust of many cities in their march,
And share perhaps a forest rest with him
Who had not where to lay his aching head.
All these, and more than these, they 'd left and lost.
What had they gained? Had the world's cheering smile
Lit up their bosoms with the glow of hope?
Had Fame its laurel flowers around them strowed,
Or had its trumpet voice echoed their names
Amid the mighty ones of Palestine?
No, no! nor regal hall nor princely crown
Did the dim-shadowing future cast for them,
As recompence for all their toils.
The wild
And tameless tenant of the mountain rocks,
Had his pavilion rude reared 'gainst the storm;
And the broad-pinioned eagle knew his nest,
His eyrie far amid the tempest clouds;
Whilst he, their Teacher, homeless and despised,
Roamed on unsheltered still.
But was he poor?
Had he no gift for those his faithless ones,
That brighter than a kingly diadem,
Awaited them in some fair land, where change
With blighting finger comes not, and the page
Of life undimmed, doth day by day
Unfold to more celestial purity.

Lord, we have left them all and followed thee;
What then shall be our meed, when thou shalt come
In glory and in power?
And have ye left
Your homes, by the free streams and purple vines?
Then shall ye find a brighter one, whose streams
Are but the gentle flow of peace and love,
And whose rich vineyards bear no fading bloom.
Have ye left friends and kindred for my sake?
Then shall ye find them, where no death nor woe,
Can part you evermore. Have ye left life,
And lost the rose-path of its joys, and found
With me, nought but its sorrows and its thorns?
Then have ye gained your souls!
'T is God's own voice
That calls you upward to his starry throne,
To dwell with angels and archangels there.
He waits to clasp the bright immortal crown
Around your spirits, and to welcome you
To light divine, eternal, and secure.
Is 't not a blessed gain? The transient joys
Of time, exchanged for immortality:
The world's own fitful music, for the tones
Of ever-sounding lyres, attuned to praise
And glad hosannas. The frail companions
Of ephemeral dreams, for the blest tribe
That throng the golden streets of Heaven;
And the poor erring praise of man, for smiles,
Approving smiles, of conscience and of God.

Waltham. L. B. T.

MISCELLANEOUS.

SELF-DENIAL.

The question is often asked by the young, How can I practise the duty of self-denial? An enlightened conscience will alone lead to the answer. The endless differences in the condition and circumstances of individuals, render it impossible to offer rules that will be universally applicable. A sordid, selfish Christian! This is an utter impossibility. The very foundation of the christian character, is that love which is self-denying, self-sacrificing. A mother's love, a mother's self-denial, are often spoken of, as strong and wonderful—but this is a law of her nature; she cannot break it without becoming, in the eyes of all other beings, a monster. A selfish mother! Who does not burn with indignation at the very idea. The law of the Christian's nature is love, and how can it exist where selfishness reigns?

Can he whose mortal pilgrimage was a series of self-denying labors, ending with the sacrifice of his life upon the ignominious cross, can he recognize his own image in a sordid, selfish, grasping being, whose thoughts are bent upon the display of beauty, or wealth, and self-glorification.

Not a single revolution of the earth takes place without affording you many opportunities for self denial. Vanity makes large demands and many upon your time; examine how many things that minister solely to her gratification you can strike off and make over to another account.

It is very trying to you to be thought less intelligent, less generous, less worthy, than you really are; still more so, to be accused of what you are guilty; you may practise self-denial by patiently leaving erroneous opinions to be rectified just when divine providence shall afford you the opportunity; by being contented without administering rebuke in any other way, than by becoming more worthy and more humble. The Lord of glory, adored by cherubim and seraphim, made himself, for your sake, a man of no reputation; it is a small matter to deny yourself the praise of men, if thereby you become more assimilated to him in meekness and lowliness of heart. It is possible that pride is the very plague spot in your heart, which the chastening mercy of your heavenly Father is thus eradicating, that the beauty of holiness may be perfected. Love, peace, joy cannot maintain their kindly companionship, where selfishness wields her tyrannic sceptre.

The gratification of your own taste, the exhibition of your accomplishments, and even your highest intellectual pursuits, you may be called upon to sacrifice for the good of others. If there is unity of principle in your mind, those opportunities whenever they occur, will call into exercise Christian self-denial. It is not alone the great occasions of life, where heroic magnanimity that will dazzle every beholder can be shown, that will test the strength of your principles. 'It is easier to die like a martyr, than to live like a Christian.' It is easier to bestow a large amount of time and money upon a popular charity, cheered by the world's applause, than to practise some silent, simple act of self-denial from day to day, for the good of a friend, for which perchance you receive nothing but blame from that very friend. The mountain cataract dashes down the precipice with deafening roar, and sends up its iris-bedecked spray, exciting wonder and admiration, while the nameless little river pursues its noiseless way, imparting freshness and beauty to over-hanging trees, and water-loving plants, till it loses itself in the larger stream which bears its tributary waters onward to the ocean. —*Young Lady's Home.*

THE MEMORY OF THE DEAD.—It is an exquisite and beautiful thing in nature, that when the heart is touched and softened by some tranquil happiness of affectionate feeling the memory of the dead comes over it most powerfully and irresistibly. It would almost seem as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those we dearly love in life. Alas! how often and how long may those patient angels hover above us, watching for the spell which is so seldom mastered, and so soon forgotten.—*Charles Dickens.*

[From the New York American.]

THE ARABIAN CORVETTE SULTANI.

The arrival in our harbor of the first Arabian man-of-war that ever crossed the Atlantic, is an occurrence of much interest. The Sultani was built at Bombay, of *teak wood*, and is a handsomely modelled and well equipped ship. Her officers and crew are all Arabians, and in their oriental costume of turbans, loose robes, and long beards, present a strange appearance on a ship's deck. She is commanded by a Captain of the Sultan's Navy, whose bearing has all the dignity and grace so characteristic of the upper classes of the Arabians. The Sultan of Muscat, to whom she belongs, has sent her out on a commercial expedition, (under a treaty effected with this Government in 1835,) loaded with the products of Arabia, and among them, as presents to the President, two fine Arabian horses, a box of pearls, a sabre, &c. &c.

There has probably been no instance of more prompt and unlimited national hospitality than was manifested by the Sultan to one of our ships at the time of the ratification of this treaty. The United States ship Peacock, having the treaty duly signed, on board, in the month of September, 1835, on her voyage to Muscat, ran on a coral reef in the night, on the coast of Arabia Felix, at a distance of about a miles from the shore, and as the tide fell, settled on her side, so that none of her guns could be brought to bear. Her situation was, of course, very critical, and her boats had abundant occupation in repelling the Arab *daus*, by which she was soon approached. After twenty four hours of fruitless attempt to get her off, Captain Kennedy determined, as a last resort, to despatch an officer in one of the ship's boats to the Sultan of Muscat, on the Persian Gulf, a distance of some 200 miles, across the Arabian Sea, to carry the treaty, and, if possible, to procure assistance. After a most perilous voyage of five days and nights, in which this little open boat with eight men, (including Mr Taylor, who commanded her, and Mr Roberts, the United States Agent, who negotiated the treaty, narrowly escaped destruction from the Arabs, who pursued her, and afterwards from the rough weather, in which she was with the greatest difficulty kept afloat—she reached Muscat in safety. At one time, when a large *dau*, manned by about thirty Arabs, was gaining on the boat, the crew of which had prepared for her a warm reception, with their little armament of muskets—the officer, to test the pluck of his men, said—'Boys, if that fellow comes up with us, what shall we do!' 'Go to Muscat in the prize, Sir!' was the reply. These were, of course, the right sort of men for such an expedition.

On their arrival at Muscat, they were treated by the Sultan with every possible hospitality. When he heard of their arrival, and before he had seen them, he was just going off, on a visit of state, to an English man-of-war, but immediately sent word to the commander that he should forego his visit, as he had learned that a ship of his allies, the United States, was wrecked on his coast, and he should do nothing until he had taken every measure for her relief. He immediately placed the Sultani, with a full complement of officers and men, under the command of Mr T. to proceed to the relief of the Peacock, and tendered the use of any ship in his navy, (in case the Peacock should not be saved) to return to the United States with her officers and crew, or to complete her cruise, as Captain Kennedy might elect.—The Governor of Zor (a town some eighty or ninety miles distant from Muscat, toward where the Peacock lay,) who was at that time in Muscat, was despatched to that place with orders to send every vessel, bearing the Arab flag, to the relief of the Peacock—and a Bedouin chief was sent, with his camels across the desert, with a message from the Sultan to the Sheik of the tribe occupying the coast on which the Peacock was wrecked, that he would hold the tribe and every member of it accountable for any injury to the Peacock or her crew.

The Sultani fell in with the Peacock at sea. She had lain on the reef for fifty-six hours, and was not floated until she had lost several of her anchors and thrown overboard eleven of her guns. After visiting Muscat, where they were all treated with a degree of courtesy and hospitality rarely met with in Christian countries, the Peacock proceeded to Bombay to refit, and purchased from the East India Company a battery in place of the guns thrown overboard on the coral reef. After lying at Bombay about a month, and as the Peacock was on the eve of sailing on her cruise, a ship was seen entering the harbor, bearing the Arab flag. It proved to be the Sultan's ship, with the Peacock's guns which had been thrown over, and which the Sultan had caused to be raised, and sent his vessel with them to overtake and restore them to the Peacock—a distance of a thousand miles from the place where they had been lost.

For all this labor and expense, which it is believed has not to this day met either requital or ackowledgment from this Government, the Sultan would receive no compensation. Such conduct as this certainly justifies the statement of our officers who have seen him, that the Sultan is a *gentleman*, in the largest and strictest sense of the term, and affords an example well worthy imitation by other powers professing greater civilization than the sons of Ishmael.

Under these circumstances, it is hoped that every facility will be given by our Government to the first commercial enterprise of the Sultan with the New World, that the Sultani and her officers may be greeted with civilities approaching in some little degree to those (of which she has been an instrument) extended by the hospitable Arabs to our own people.

THE HUNTSMEN'S CHORUS, IN DER FREYSCHUTZ.

On one stormy night, at Vienna, a young man stumbled over a corpse which lay in the kennel. He shuddered, for he fancied that he had trodden upon the victim of some misfortune or some murder; but on stooping to assist a fellow creature he soon ascertained that his foot had touched only a man who had been taking too much wine. 'Thou drunkard,' exclaimed he. At these words the brute, wallowing in the mire, raised his head, wiped the mud off his forehead with the back of his hand, and, with a faltering voice, said: 'Don't go, I pray you, Mr Weber. I am a drunkard; but it's no reason why I should be left to die here. Take me to my home; I live close by, in the new stand. Have no fear. You are already soaked enough with rain not to dread being wetted by me.' Weber, moved by compassion, took the drundard by the arm, and proceeded with him towards the quarter he had mentioned. Being put on his legs and in motion, the tipler recovered some strength, and some small share of his senses. In the struggle between mind and wine, various incoherent sentences occasionally escaped his lips. 'What a storm,' said he, 'a splendid storm indeed! and yet I beheld one much more magnificent fifty years ago, in the environs of Torre del Greco, in Italy. Then, M. Weber, I was young, handsome, and, like you, had talent. I composed operas, as you do. Brute that I am, I then dreamt of fame, glory, and wealth, whilst doomed, in the pursuit of art, to fall into an abyss of gross intemperance and drunkenness. Once plunged into infamy, it is as well to fall dead drunk in some kennel, and forget all for some hours.' Here he had a fit of laughter so loud and bitter, that the howling of three or four terrified dogs actually responsed to it. 'Let me see,' continued he, 'what was I just now saying? Ah! I recollect. I was wandering about Torre del Greco in as horrible weather as this. I repeatedly knocked at the door of an isolated house. At length a 'Who's there?' was uttered by a feeble voice. 'A stranger, who has lost his way and wants shelter,' cried I. The door was opened, and I beheld before me a pale looking young man, who had just left his bed where he was suffering to afford me refuge. Shelter was all he could give, for I found in the room neither a morsel of bread nor a drop of wine. When we had made some little acquaintance, I could not help expressing to my host surprise at his loneliness. 'I have come hither,' said he, 'to conceal my shame and die unknown. 'Unknown!' exclaimed I. 'Yet I see here musical manuscripts, with numerous corrections, which seem to denote that you are engaged in composition. It is a singular chance that brings us together! I also dream of a *maestro's* glory, and am seeking, through poverty, access to the sanctuary of art. I have fled the shop of my father, a respectable and rich tradesman Vienna, and am travelling in Italy with a purse which never was a very round one, and which is daily flattening. But what care I? I have glory before me, and, guided by it, I walk on merrily.' 'You have a family, a father, and friends, and you have deserted them to run after a treacherous and lying phantom! Ah! I should not have done so! Listen to me, and the narrative of my life may save you from the fate that waits you, and that has already befallen me!' The poor fellow then related the events of his life. What a life it was! A foundling of Gasoria, brought up by the charity of a tailor, admitted through charity also, into the 'Conservatory of the Poor of Jesus Christ,' at Naples, he had labored with fanatic fervor to obtain access to the scientific secrets of the musical art—his master, Gaetano Græco, had carefully promoted his marvelous disposition and persevering patience, and on reaching manhood he had proceeded to Rome and courted public notice. None had condescended to listen to his operas. Such as he had succeeded in bringing out, God knows at what cost, had met with a complete *fiasco*, and the unhappy musician repulsed, baffled, and derided, had doubted his own powers, fled to the foot of Vesuvius, and retired to the humble roof where I had found him. 'Come, come,' said I, when he had told his mournful tale, 'you must not despair thus. Success often awaits us when no longer hoped for. I'm sure the music you have just written will yield more glory than your preceding works.' I now took up the music, sat myself down to a wretched spinnet that stood there, and began to play. It was a sublime melody, that you well know, M. Weber. It was the *Stabat Mater* of Pergoleze. By degrees a voice, at first feeble, but afterwards powerful and expressive, mingled with mine. * * Angels must sing in heaven as Pergoleze sung. * * The voice suddenly became more splendid * * and then I heard it no more! I stopped. Behind me lay a corpse which had softly dropped upon the floor. Pergoleze was ending in heaven the notes he had begun uttering on earth! I spent the night by him in prayer, for I then prayed. Next day I expended my remaining cash upon the burial of the poor, great composer, and left for Rome with his immortal *Stabat Mater*. All proclaimed that unrivalled work sublime. Pergoleze's operas were revived at theatres, and he whom the obscurity of his name had killed, became renowned after his death. This is a melancholy tale, M. Weber, and yet I know one more woful still; it is that of a man who had relinquished the life of a respectable tradesman, to go in pursuit of fame, and who has found but misery and approbrium. In short, M. Weber, it is my own history. When overwhelmed with want and humiliations, I saw that I had mistaken my course, and that Heaven had not gifted me with the sacred fire of genius. I remembered poor Pergoleze's advice, and would return to my father's shop. Alas, I could no longer breathe in it; it was unto me a narrow cage wherein I felt as if I were dying, for having rashly attempted to spread my wings towards the broad heavens. To quell my despair, to forget all, I took to drinking. Such is the reason why the boys daily pursue me in the streets, shouting out, 'There goes the drunkard!' Such is the reason you have just found me rolling in the mire.' As he was uttering this, he had reached the door of a wretched dwelling. His voice was no longer affected by his potations; his steps had become firm and steady. Weber was touched with compassion on beholding his pale countenance, expressive of deep despair.

'Master,' said the unknown, 'your voice and the recollections it has revived, has destroyed the welcome effects of wine. This is the first time for ten years past that I re-entered this den not dead drunk. Heaven has ordained it to put an end to my miseries.' 'Yes,' exclaimed Weber, whose heart was melted with pity, and who had mistook his meaning—'yes, tomorrow I shall come and see you. Yes, I shall assist you with my advice and the interest of my friends.' The unknown shook his head, raised his eyes to heaven, and took leave of Weber. Next day, when the latter faithful to his promise approached the unfortunate man's house, he perceived a large crowd about it. He drew near a party of police officers—they were conveying away the corpse of a man who had hanged himself in the night, and in whose room, according to a neighbor's statement, nothad been found but a wretched truckle bed, and a large heap of burnt papers. None know the name of the man who for twenty years past had gone out drunk every morning, and returned drunk every night. Weber recognized the dead body. Impelled by a sorrowful curiosity, he followed into the suicide's room, a host of idle people who amused themselves in exploring it, and he happened to pick up a fragment of music paper. As he perused it, a tear ran down his cheeks. The half burnt fragment was an admirable chorus of huntsmen. From a pious recollection of the poor unknown musician who had thus destroyed himself, Carl Von Weber inserted the piece in the opera he was then composing—the immortal Der Freyschutz.—*Foreign print.*

LUTHER, BAXTER, AND BUNYAN.

Look at Luther;—was it in cloistered ease and quietness of life, with the church and the world all his friends, and every thing gliding smoothly on, that Luther became the man he was, and accomplished all he did for the world? 'No, in no wise. Luther was a man whom his Master trained for the work appointed him, amidst the convulsions of the Church of Rome, the rockings of a moral earthquake, and under the thunder of the anathemas of the Pope, with friars and priests, and diets and councils and cardinals to dispute him, and under the summons and arraignments, and examinations, and threatenings, which required the courage of a soldier, and the spirit of a martyr united.

Look at Baxter, who went down to his grave in old age, beautiful in unwonted sanctity of character; and whose voice, in his books, is now outpreaching scores of us, common ministers; and his posthumous usefulness surpassing that of many a man employing his living powers in all their efficacy. How became he the man he was? By the help of a body which lived in pain; and of spiritual trials extreme; and of enemies, in the professed household of the faithful, uncounted; by the indignities, and overbearing, and haughtiness and persecuting trials of judges; and by the gainsayings, and attacks of controversialists who kept him continually on the alert, with his pen, for the defence of the faith, while he was also devoted to preach it.

How was the character of Bunyan formed? God in his wise providence permitted that as this man 'walked through the wilderness of this world, he lighted on a certain place where was a den, in which he lay, and slept and dreamed;' and where his soul conceived the rich and various instructions, of his beautiful allegories. And although the sufferings of Bunyan, as a 'prisoner of Jesus Christ,' were grievous, yet many have had occasion—and many more will have it while the world stands—to bless God that Bunyan was shut up in Bedford prison, to do work for Christ and the souls of men, which we know not that he would have done any where else. And more than this: if ever a man advanced in holiness and grace under the very showers of 'the fiery darts of the wicked,' midst the temptations of the devil, and the roaring of that lion, who 'walketh about seeking whom he may devour'; and of whom it might be said, 'the more he was afflicted, the more he grew,' and increased in strength, for the confounding of the wicked; then such a man was Bunyan.

The truth illustrated in the case of these and many other men, we might mention, is this, that when God will prepare men for peculiar usefulness, and make them eminently holy, he deals by them as by that 'third part of his people,' of whom speaks the prophet Zachariah, 'brings them through the fire,' 'refines them as silver is refined,' 'tries them as gold is tried,' carries them through a process of melting, which separates the dross and alloy, moulds them into a brightness like his own, adapted to reflect his image to the eyes of men.'—*Rev. E. W. Hooker.*

CHAPEL HYMN BOOK.—Third edition of the Chapel Hymn Book, corrected and stereotyped, just published. This Hymn book contains 437 hymns neatly printed on good paper, and in strong binding for 31 cts. It was prepared for, and is now used in the Chapels for the ministry at large. Also in Vestry and social meetings. And as it contains a number of hymns suitable for Sunday schools, it has also been adopted in some of these schools. Published and for sale by SIMPKINS, 21 Tremont Row. march 7

INDIA RUBBER WARE HOUSE.—JAMES DYER, No 82 Washington Street, Boston, (near the Post Office) manufactures and offers at wholesale and retail, improved India Rubber Goods, Sewed and Cemented, viz:—
Life Preservers—Life Boats and Swimming Belts, Submarine Dresses, Baptismal Pantaloons, Sportsmens' Long Boots, Surtouts and Pea Coats, Frock and Monkey Jackets, Long Leggings, Capes with Sleeves, Mittens, Navy Capes, Gun Cases, Game Bags, Ladies and Misses Aprons, Air Beds, Air Pillows, Air Cushions, Hydrostatic Beds, Water Bottles, Bathing Tubs, Boots and Shoes, Spanish Ponchas, Machine Banding, Gas Bags, Riding and Money Belts, Water Proof Hose Covers, Prepared India Rubber Cloth for Rheumatism, Brick-makers' Aprons, Travelling Bags, Pantaloon Straps, Carriage Cloth, Patent Leather and Cloth, Oiled Silk, Ginghams and Cottons, India Rubber Russia Riding Belt, much used for rheumatic complaints, pains in the side, chest, and breast.

☞ To the Public. These Goods have been used for the above purposes,—to a considerable extent—and the manufacturer feels a pride in saying, that, no instance of dissatisfaction has come to his knowledge, but on the contrary, Gentlemen have amply tested the quality of the goods, and find they give entire satisfaction.

India Rubber Gum or Scrap Rubber, bought and sold by the quantity. march 15

THE USEFUL ARTS—By Dr. Bigelow.—The Useful Arts considered in connexion with the applications of Science; with numerous engravings, by Jacob Bigelow, M. D. 2 vols.

CHARTISM—By Thomas Carlyle.—Just published, Chartism, by Thomas Carlyle. Sold for the benefit of the author.

COMBE'S PHILOSOPHY.—Lectures on Moral Philosophy, delivered before the Philosophical Association at Edinburgh, by George Combe. Just published. For sale at TICKNOR'S. m 9.

QUARTO BIBLES FOR $2—Good paper and type, strongly and neatly bound; School Bibles, Pocket Bibles in plain and extra bindings; Octavo Bibles, fine edition, $2 and upwards; elegant Oxford Bibles, with clasps, pocket size; Octavo do, Turkey Morocco, gilt; common Bibles and Testaments, all descriptions for sale by the dozen or at retail at TICKNOR'S.

THE YOUNG MAIDEN.—In Press, and will soon be published 'The Young Maiden,' by Rev. A. B. Muzzey, author of 'The Young Man's Friend,' 'Sunday School Teacher,' &c.

Contents.—The Capacities of Woman; Female Influences; Female Education; Home; Society; Love; Single Life; Reasons for Marriage; Conditions of True Marriage; Society of Young Men; First-Love; Conduct during engagement; Trials of Woman and her solace.
WM. CROSBY & CO, Publishers. 118 Washington street. m 16

SABBATH SCHOOL BOOKS. Clergymen and others in want of books to replenish their Sabbath School Libraries are respectfully requested to examine the collection for sale by the subscribers.

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Allen's Questions, Part I. } On the Gospels
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Parley's Geography of the Bible
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Books used in Devotional Exercises &c.

The Boston Sunday school Hymn Book, by a Superintendant
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A Service Book for Sunday Schools, containing forms of prayer, and a collection of Hymns by Rev. Dr Walker.

Just published a new Manual viz.
'Sunday School Lessons' Designed to provide both Teachers and Scholars with subjects for study and conversation. By a Pastor. Price 60 cents per doz.

SUNDAY SCHOOL LIBRARIES.—BENJ. H. GREENE 124 Washington street, informs all those interested in Sunday schools, that he has made large additions to his assortment of Books for Sunday School Libraries. At his Depository may be found a very extensive variety of books, suited to all ages and conditions, and particularly to those who are the subjects of Sunday school instruction. Those at a distance, by sending directly to him, may depend on their orders being promptly answered, and if requested, a liberal credit will be given. The following are among the most useful and popular books, (both new and old) now on hand.

The Boy's Talisman.
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NEW BOOKS AND NEW EDITIONS.—Youth of Shakspeare—Songs of Shakspeare—Wife and Mother's Book—Retzsch's illustrations of Burger's Ballads—Chancellor Kent's course of Reading—Canals and Rail Roads in the United States—Bowring's Romances—Spencer's Faerie Queen—Butler's Hudibrass—Fuller's Holy State—Hand Book of Swindling—Adcock's Engineer's Pocket Book—Fraternal Appeals—Christian Year, &c. This day received at TICKNOR'S. m 11

UPHAM ON MENTAL ACTION.—Outlines of imperfect and disordered Mental action, by Thomas C. Upham, Professor of Mental and Moral Philosophy in Bowdoin College; being vol. 100, Family Library. Just received at TICKNOR'S. m16

SUNDAY SCHOOL BOOKS.—JAMES MUNROE & CO, publish and have for sale a large assortment of Sunday school Books new and old which they would offer to their customers on as good terms as they can be procured elsewhere.

Among them are:
My little Friends, by Mrs Gilman.
Tales and Ballads, by do
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Stories to Teach Me to Think—Truth Made Simple.
Sabbath Recreations—Luther and his Times.
Future Life—Jonas' Stories.
Parley's Wonders—Parley's Farewell.
Book of the Seasons, edited by Rev Mr Greenwood.
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134 Washington street. m 16

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE.

THE summer term of this institution will commence on Tuesday June 2. A lady of the highest accomplishments will take charge of the female department. Instruction will be given in the Latin, Greek, French, Italian and German languages, the higher branches of Mathematics, Natural, Intellectual, and Moral Philosophy, Chemistry, &c. besides the common branches of an English education. Also lessons will be given on the *Piano*. Northfield is a delightful summer residence in the beautiful valley of the Connecticut. The Boston stage through Lancaster, Templeton &c. comes directly to Northfield on Monday, Wednesday, and Friday of each week. Those who wish for board in the family of the Principal are desired to make early application.

Refer to Wm. Whiting Esq. No. 35 Court st. Boston.
P. ALLEN, *Principal.*
Northfield April 1840.

ORTHOPEDIC INFIRMARY,—*for the Treatment of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.

We the subscribers approve of Dr J. B. Brown's plan of an Infirmary for the treatment of Spinal Affections, Club-Feet, and other Distortions of the human body, and will aid him by our advice whenever called upon.

John C. Warren, George Hayward, Edw. Reynolds, Jno. Randall, J. Mason Warren, John Jeffries, John Homans, M. S. Perry, W. Channing, George C. Shattuck, Jacob Bigelow, Enoch Hale, W. Strong, George Parkman, D. Humphrey Storer, George W. Otis Jr., Winslow Lewis, Jr., J. H. Lane, Edw. Warren, George B. Doane, John Ware, George Bartlett, John Flint, J. V. C. Smith.

The above Institution has now been in operation over two years. During this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly *curvatures of the Spine* and *Club-Feet*, of all variety and degree.

The plan of Treatment in this Infirmary is in conformity with the most enlightened principles, which, in practice, have been found so successful in the modern Orthopedic Institutions of Europe. With what success it has been attended here, may be known by inquiring of any of the regular surgeons or physicians of this city.

Boston, Feb. 22, 1840. 1y

RICH SILKS.—E. F. NEWHALL, 141 Washington street has just received 2 cases Rich Silks of superior quality, new style.

—*Also*—

1 Case Superior Marseilles Quilts very large and handsome at the lowest prices. m 9

WESTBOROUGH SEMINARY FOR YOUNG GENTLEMEN.—The Westborough School Association having been incorporated by an Act of the Legislature the past season, have made arrangements with the Rev. P. S. Eaton of Andover, to commence a permanent Male Seminary and Family School, in the house known to the public as 'Wessonville House, in Westborough. The location is one of the pleasantest in the region; about one mile from the village, with a garden and spacious play-grounds, connected with it, and ample accommodations for boarding. Mr Eaton has been long and favorably known to the public as a teacher, and the accompanying recommendations will assure parents, as with other testimonials, they do the Association, that all confidence may be placed in his instructions, and in his influence over their moral conduct, and general deportment. Mr Eaton will take charge of the establishment, and will receive pupils into his family over whom he will extend a constant, and paternal supervision in their hours of relaxation as well as study. He designs to make teaching his sole business and will devote his whole time to his pupils. He will be assisted by a young gentleman who has had experience in the business of teaching and is well qualified to instruct in sacred music. The school year will consist of four quarters of eleven weeks each. The first quarter will commence on *Wednesday* 3 *day of June next*. The tuition from $4,00 to $6,00 per quarter, in advance. Tuition, board, washing, mending lights &c. for those constituting the Family school, will be $40,00 per. quarter, or $150,00 the four quarters. Reference may be made to the following gentlemen who have in years past had children under his tuition viz Hon Josiah Quincy, Cambridge, Rev. Professors Woods and Stewart, Andover, Hon. Judge Williams, Taunton, Rev Dr. Tuckerman and Lowell Mason Esq. of Boston. Also Rev. Dr. Edwards and Rev. S. Fuller Jr. Andover and Rev. Samuel Barrett of Boston, who have expressed their decided approval of his plan of instruction.

Also to Hon. A. D. Foster, Worcester, F. W. Ware Shrewsbury, Thomas Dickinson Esq. Holliston, Daniel Denny Esq. Boston, Rev. C. B. Kittridge, and Rev A. Harvey, Westborough.

Testimonial. The undesigned, former pupils of Mr Eaton at Phillips Academy in a course of preparation for college, bear cordial and confident testimony to his fidelity, zeal, accuracy, and success as a teacher, and would express their highest confidence both in his literary and other qualifications to conduct such a school, as he proposes, in a manner entirely satisfactory to parents and guardians, and eminently benficial to his pupils. Hubbard Winslow Pastor of Bowdoin street Church, S. Aikin Pastor of Park Street Church. Edmund Quincy; Seth Bliss, Leonard Woods, President of Bowdoin college, Maine.

Per order of Association.
E. M. PHILLIPS *Secretary.*
Westborough, May 9.

STOW ACADEMY.

THE Summer term of this school, now under the charge of Mr J. W. Brown of Framingham, has just commenced. Instruction will be given in the languages, and in the common and higher branches of English education. The situation of the Academy is pleasant and retired. It is easy of access by stage, from Boston, Worcester and Lowell, and is distant from Boston 25 miles.

Connected with the school is a neat and convenient boarding house, occupied by Rev. J. A. Kendall, who will spare no pains to make the children placed in his family, contented and happy, and who will pay proper attention to their moral and religious culture.

Board.—Misses $1 50; Boys $1 75 per week. Tuition per quarter, of 11 weeks, English branches $4 00; Languages $5 50. Scholars may enter the school at any day and be charged for the time they remain. If desired, private instruction will be given at the boarding house.

References.—Rev. A. B. Muzzey, Cambridge port; Rev. B. Frost, Concord; Rev. Wm. Barry, Framingham; Edward Mellen Esq., Wayland; O. S. Keith Esq. Cambridge; Isaac McLellan Esq., Boston; Mr J. Caldwell, Cambridge Divinity School.

E. HALE, for the Trustees.
Stow, May 5th, 1840.

ORIGINE de tous les Cultes ou Religion Universelle par Dupuis. Edition nouvelle revue sur les manuscrits de Pautur: par M.P.R.Auguis: 10 vols et Atlas. One copy for sale by C. C. LITTLE & J. BROWN, Importers of Foreign Books, 112 Washington street.

NEW EDITION OF BIGELOW'S PLANTS OF BOSTON.—A Collection of Plants of Boston and its vicinity, with their generic and specific characters, principal synonymes, descriptions, places of growth &c, and occasional remarks. By Jacob Bigelow, M.D., Professor of Materia Medica in Harvard University, member of the Linnæan Societies of London and Paris. 3d edition—enlarged. This day published by C. C. LITTLE & J. BROWN, 112 Washington street. m 2

UNITARIAN TRACTS.—No 137. Fidelity in Duty, not accuracy in Belief, our test of the Christian Character. By Andrew P. Peabody.

No. 138. The Unitarian Reform. By Rev. J. F. Clarke.

No. 139. Truths joined by God not to be sundered by Man. By Samuel Osgood.

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No. 141. Unitarianism Vindicated against the Charge of Skeptical tendencies. By James Walker.

No. 142. Remarks on the Sacred Scriptures, and Belief and Unbelief. By Orville Dewey.

No. 143. The Fourteenth Report of the American Unitarian Association, with the Proceedings of the Annual Meeting, May 29, 1839.

No. 144. Mystery, Reason and Faith by E. Peabody.

No. 145. Who was Jesus Christ, by George F. Simmons.

No. 146. Jesus Christ the Chief Corner Stone, by George R. Noyes.

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Please not to mistake the number, 54 Hanover Street 6 doors North of Portland street. m. 21.

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GRATEFUL for the extensive patronage they have received, would respectfully give notice to the Ladies, that they still continue to attend to their profession.

Hours for seeing patients from 9 till 5. 1y n9.

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P